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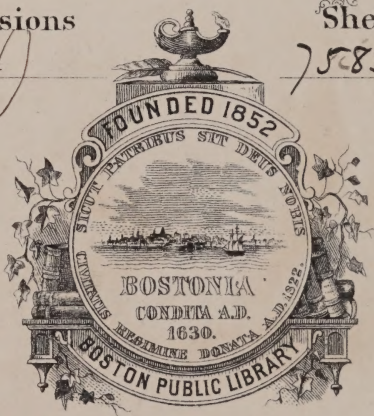
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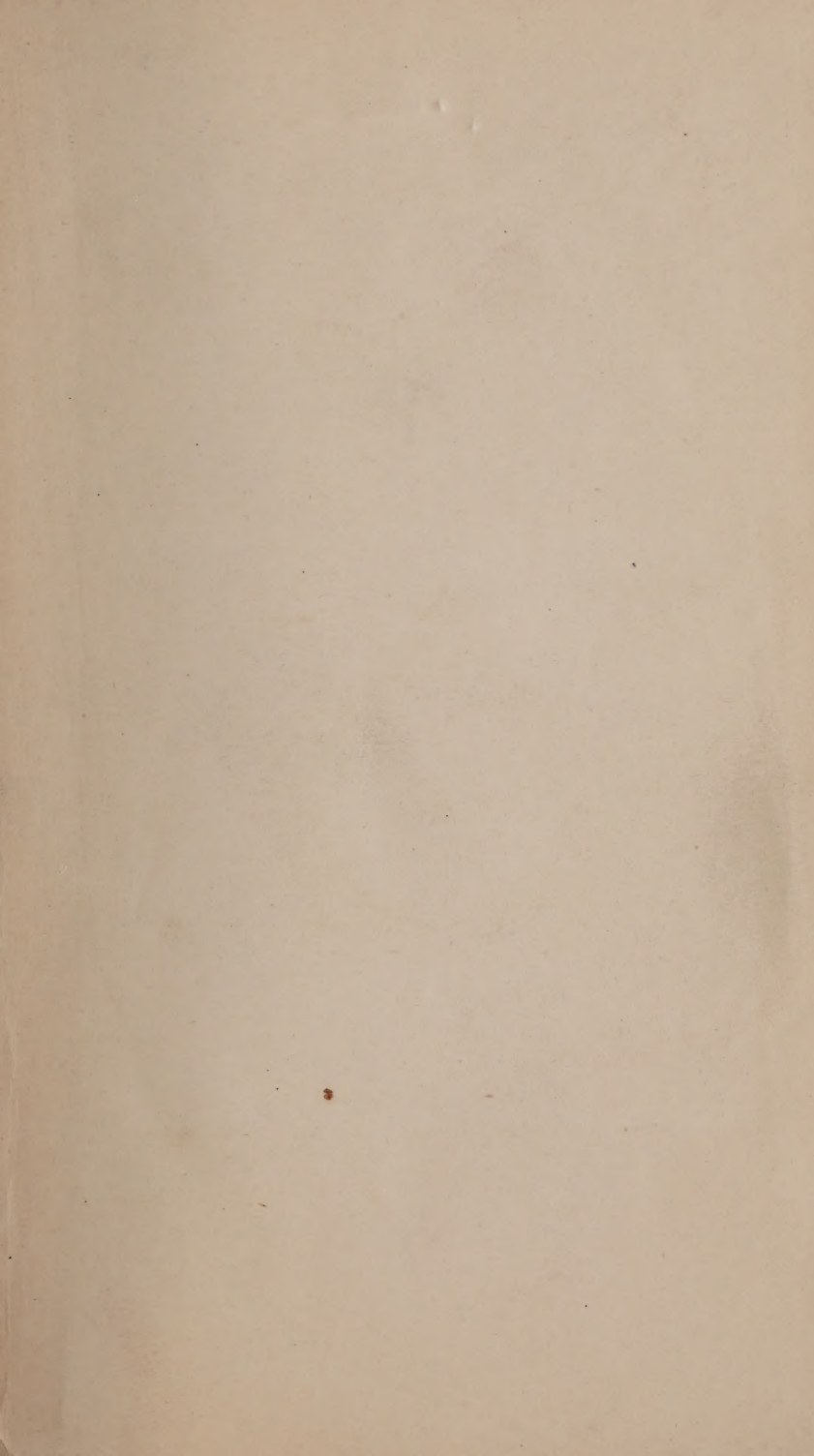
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thy respect.

These pages are respectfully commended to the consideration of the friends and opponents of a comprehensive pledge, by

THE WRITER.

LETTER,
ON
THE 'STATE OF
THE TEMPERANCE REFORM,'
TO THE
REV. CALEB STETSON,
OF MEDFORD, MASS.

BOSTON:
PUBLISHED BY WILLIAM S. DAMRELL.
AND
GOULD, KENDALL AND LINCOLN.
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OF RECORD, MASS.

Frank R.

BOSTON
PUBLISHED BY WILLIAM B. BARNES

WILLIAM B. BARNES AND SONS

LETTER.

REVEREND AND DEAR SIR,

YOU are the author of an article in the *Christian Examiner*, for March 1836, entitled the "STATE OF THE TEMPERANCE REFORM." From the character of the journal, which you have selected, as the vehicle of your opinions, they are likely to go forth into the world, to a certain extent, for good or for evil. For my own part, I believe those opinions to be erroneous; and it is my intention to examine them, in such a manner, as, I trust, will give you the least possible offence.

I entertain too much respect for your character, as a minister of the gospel, to doubt, for an instant, that, when you first beheld your article in type, you felt some little misgivings in regard to the propriety of those personalities, which you have published in relation to me. Such things may afford a momentary satisfaction to an unconsecrated spirit, but I am assured, my dear sir, you can derive no permanent enjoyment from the contemplation of such incontinent expressions. I am not sensible of having given you the slightest intentional offence, during the session of the convention. It is true, in the commencement of my argument, in answer to yourself and one or two other gentlemen, I observed to the president of the convention, that I had once the honor to lecture in the pulpit of the gentleman who spoke last, and that I well remembered the injunctions I had received, at that time, to say nothing against fermented liquors. This, however, was uttered with a smile, and it was received with a smile, by the convention, and by yourself, as I then thought. I am not aware, that I have

ever given you occasion for the following remark: "The Sir Walter Scott of the temperance cause—we like this euphonious appellative and suppose he does, as it was given him by a friend, not in irony, but the reverse,—the Sir Walter Scott of the temperance cause has said a good many things about wine, &c., which we shall hold for apocryphal, until farther advised." You will readily admit, my dear sir, that, if any member of the convention, after your very zealous argument in favor of fermented drinks, being entirely of your own opinion, had compared your philanthropy, "*not in irony but the reverse*," to that of Clarkson or Howard, you could not have prevented the comparison. Yet, in my poor opinion, the inapplicability of the comparison would have been as palpable in one case as in the other. The highly respectable gentleman, who made use of the expression, I had not the honor to number among my personal friends. Suppose you could prove, that I was pleased with this compliment, would it give you any satisfaction to render me ridiculous, by an exhibition of my vanity? Surely this would afford no pleasure to a Christian. Now, although I cannot detect the most remote connexion between your subject, the "*state of the temperance reform*," and the fact, whether or no I was pleased with the appellation, which you appear disposed to continue, *in irony and not the reverse*, suffer me to do myself a little justice. When the expression struck my ear, the Hon. Mr. Reed of Marblehead was sitting next me—one of that "*company*," in which you inform us "*many members*" have resolved "*never more to appear*." If that gentleman can read the human countenance, and if I expressed my feelings with common fidelity, he must have perceived, that I was painfully sensible of the utter inapplicability of that appellation. In the preparation of those humble labors, which have given occasion to this misnomer, I have sought neither emolument nor fame, which were the well known desiderata of that distinguished novelist. I have endeavored, in my humble way, to do a little good, without even encumbering the title pages of these light performances with the writer's name. By the blessing of God upon these exertions, I can truly say I have had my reward. More than one poor widow has declared to me with tears of joy, that the perusal of some one of these Temperance Tales has wrought the reformation of her intemperate son, and caused a ray of sunlight to fall upon her declining years. You are too good a man to envy me the consolation,

which I derive from such a source. I wish I could ensure you a similar result from your labors in the Christian Examiner; but I fear the harvest which you may reap, from the seed you are industriously sowing, will be very different in its character. Since then such is not likely to be your reward, and as you have very frankly declared, that you "*like the euphonious appellative—the Sir Walter Scott of the Temperance Cause,*" I most freely and forgivingly, my dear sir, resign it exclusively to you.

You state that I have "*said a good many things about wine, &c. which*" you "*shall hold for apocryphal, until farther advised.*" I regret, that you have specified one only. You say, that, "*among other matters,*" I have asserted, there is "*an enormous amount of intemperance among the French people,*" who make wine a common beverage, and you ascribe to me the following expression, "*though never absolutely intoxicated, they are all burnt up, frenzied, wrought up to the point of battle, by the small wine of the country.*" Suffice it for me to say, that I have never employed this expression of universal application to the French people. I quoted before the convention a small part of Dr. Hewitt's remarks, upon the subject of French intemperance; I referred expressly to that gentleman for my authority; and, since you appear to doubt the correctness of the assertion, I will give you the entire passage, premising that Dr. Hewitt went to France expressly to obtain information, in regard to the habits of the people. The following are Dr. Hewitt's words, publicly delivered in Boston, before the American Temperance Society in 1833. "We have often heard, that France is a wine drinking but a temperate country. The latter is entirely false. The common people there are entirely burnt up with wine, and look exactly like the cider brandy drinkers of Connecticut and the New-England rum drinkers. If they do not drink to absolute stupefaction or intoxication, it is because sensuality with Frenchmen is a science and a system. They are too cunning to cut short their pleasures, by beastly drunkenness; and therefore they drink to just that pitch, at which their judgment and their moral sense are laid asleep, but all their other senses kept awake. This is the only satisfactory explanation of the strange inconsistencies of the French character; and it explains how, with their characteristic volatility, they are ready for any crime, that can be committed. Hence the frequency of the most

horrid crimes, such as burking, or stealing men, women, and children, to sell their corpses to surgeons. Their minds are kept at the point of excitement, when they are ready for any thing of this kind; while, at the same time, they know their own interest too well to drink to absolute stupefaction. Hence the horrors of the first revolution. Hence too the irritability and pugnacity of the lowest orders in Switzerland. The broils and quarrels and fighting produced by the wine drunk by the lowest orders are endless." Such is the testimony of Dr. Hewitt.

You proceed to assert, that the French people do get intoxicated with "*the unspeakable quantities of brandy and rum, drank by those who do not choose wine.*" I have never had a doubt of this fact: I have repeatedly asserted it, in temperance meetings and in the public journals. It is not denied, that multitudes of Frenchmen get drunk with brandy; but it is most truly affirmed, that multitudes of Frenchmen get drunk with wine; that wine drunkenness is more common in some provinces of France than in others, and more common also at some seasons of the year than at others;—that intoxication, produced by wine, is not so likely to reduce its subject to a mass of inert and harmless matter, as intoxication, produced by malt liquor or ardent spirits;—that the wine drunkard is capable of standing upon his legs, for a longer time, after his moral sense and all self-government are gone; and that such a being, though drunk, can wield the bludgeon, and fire the carbine, and plunge the stiletto. Such was my meaning, when I addressed the convention; and, after repeated inquiries of other members, I find myself to have been so understood. Permit me to hope, now I have committed my thoughts to paper, that you will charitably spare me from farther misrepresentation.

You appear highly gratified with the "address from the council of the Massachusetts Temperance Society to the friends of Temperance." "*It is so good,*" that you would gladly extract "*a great part of it;*" and there you "*find a strong confirmation from high authority of what*" you "*have been saying.*" I believe I must abate a small portion of your satisfaction, in respect to this report, by suggesting the fact, that this report does not receive the approbation of the elder members of that council, from which it ostensibly proceeds. The senior members of the council do not approve this report. What then is this "high authority" to which you refer? The

sentiments, the reasoning, the chemistry of this document are diametrically opposite to those, which Dr. John C. Warren himself,—the President of the Society and of the council, has so frequently maintained, and which have become matters of public and unalterable record. I commend to your serious attention the letter from Dr. Edwards to the friends of temperance, condemnatory of this “address,” which in your judgment, is “*so good*,” and from such “high authority.”

A prodigious change is often produced, in our estimate of such matters, by a knowledge of the real source, from which they proceed. The automatic chess-player of Maelzel would cease to excite our surprise and admiration, could we fairly see the little green gentleman, who is believed, by the most acute mechanicians, to lurk within and pull the wires. My regard for the temperance cause, and my respect for that overwhelming majority in the convention, to whom the promulgation of the document in question is deemed an act of signal injustice, induce me to express myself upon this point, with perfect freedom. This document was prepared by one gentleman, who, when the Massachusetts Society was reorganized, adopting the pledge, and recognizing the principle of total abstinence, was among the most decided opponents of that reorganization. He was assisted, in a revision and improvement of the original document, by another gentleman, who has published his opinion, that *it would be wise not to introduce abstinence from all intoxicating liquors into the pledge: he does not say there would not be wisdom in every man's abstaining from these, though he is not certain that there would.* Such is the opinion of this gentleman, carefully collected from his printed labors; and it is certainly as safe and well balanced an opinion, as the response of the oracle, to which it bears a felicitous resemblance, *avo te Romanos Æacidem vincere posse!* Now sir, I ask you if you can marvel at all, that this production is “*so good?*” You will very naturally inquire, how came this document, which the senior members do not approve, to be published, apparently as the act of the council? To this interrogatory, I can only give you the same answer, which was returned by the memorable Mather Biles, to a lady, who requested his opinion, as to the cause of the darkness, during the dark day,—*I am as much in the dark as you are.* Nevertheless, I repeat to you the fact, that the senior members of the council, “*do not like*” this document; nor can they, without a recantation of their

opinions, publicly and frequently declared ; nor is this disapprobation confined to the senior members. Now my dear sir, as I am aware that there is a class of persons, highly respectable for their numbers, who are prone to account most things *apocryphal*, which do not quadrate with their own preconceived and favorite opinions, I beg you to relieve yourself of all painful suspense upon these points, should any arise in your mind, by a direct application to me for my authority, which is entirely at your service. So much then for the "HIGH AUTHORITY" of this document.

But it is "*so good*." I can scarcely understand you as meaning to say *so logical*,—*so full of facts*,—*so firmly based on truth and soberness*, but it is so very agreeable to you ;—it meets your own notions so entirely ;—the whole article is so thoroughly fermented. Now, it is not my purpose to review this document, which has been already so ably examined by Dr. Edwards. From that, which is "*so good*," you have selected the *medulla*, the most savory part, and presented it to your readers. Let us do the same thing.

"How has it been with men taken in masses, men who have always used wine, and many of whom before the temperance movements used brandy, whiskey, &c., as a common or daily drink? Do these, it is asked, furnish the instances of drunkenness which have been produced by the moderate use of fermented liquors? But go still farther, go to the wine countries; France, for instance, and how stands the matter there? Some very curious facts have lately reached us in regard to France. It seems, that within a few years, the time is dated at or a little before the beginning of the reform here, that the people of France had gradually given up the use of wine as a common, every-day, and every-meal drink, and have since fallen into the habit of drinking distilled liquors, and from that time intemperance has appeared in the country, and is now making most alarming progress. In other words, giving up the old and free use of wine, and substituting the use of brandy, has brought upon the nation a curse never before known. This it is, which has led to the earnest appeals, which have been lately made to us, to lend our aid in suppressing this vast and growing evil."

Upon this precious fragment of the report, I propose to offer a few observations: first, as it bears directly upon my statement, in respect to French intemperance, which you conceive to be "*apocryphal*;" and secondly, in relation to the very important

opinion, advanced in the preceding paragraph, as to the character and effects of wine.—First then, of French intemperance. What are these “*very curious facts*,” which “*have lately reached us in regard to France*?” and what is the source from which they are derived? Are they from “*high authority*,” or the tale of some accomplished supercargo, who has judged of all France, after a residence of thirty days in Havre or Marseilles? As we are left entirely in the dark, I shall follow your example, and hold such statements for “*apocryphal, until farther advised*.” “*Within a few years, the people of France have gradually given up the use of wine as a common every day and every meal drink, and have since fallen into the habit of drinking distilled liquors, and from that time intemperance has appeared in the country, and is now making a most alarming progress; in other words, giving up the old and free use of wine and substituting the use of brandy has brought upon the country a curse, never known before*.” “*Very curious facts*” we admit, and not the less so, for belonging to that second and numerous class, described by Dr. Witherspoon, facts that never happened. We doubt not the fact, that the French, in several provinces, have drunk brandy to excess for a *few years* past, and for *many years* past.¹ But who has transmitted this very precise account of an important and recent change in their habits? While it is confessedly a difficult matter to gather accurate statistics in our own country, who, beside Dr. Hewitt, has visited France, for the purpose of ascertaining the habits of that nation, and made such an examination, as to justify a statement of these “*very curious facts*,” in regard to “*the French people*?” Congenial error is eagerly embraced by credulous ears. How very unphilosophical, nay more, how very absurd are these theories of drunkenness in France! And how very unfortunate is your own admission, that the drunkenness of France is greater than has been represented. It has been affirmed, by the advocates of wine, that the French drink wine freely, and are a temperate people; in other words that intoxication is not common in that country. This you deny; for you say that French intemperance “*is even worse than has been stated*,” and you proceed to declare, that it is produced “*chiefly, by the unspeakable*

¹ In Paris of the 30,000 persons, destroyed by cholera, it is said that a great proportion were intemperate or profligate.—Muzzy’s Prize Address.

quantities of brandy and rum drunk by those, who do not use wine," admitting, as the word "*chiefly*" implies, that French drunkenness is produced *partly* by the use of wine—what then becomes of the French example? If the French drink such "*unspeakable quantities of brandy and rum,*" and the national drunkenness is "*even worse than has been represented,*" the French can not be called a *temperate* people, and this favorite example of French temperance, which has so long continued a stock argument for the wine drinker, and especially for the wine seller, falls to the ground. The junior members of the council now come to your assistance with their budget of "*facts very curious,*" and newly imported. The French, just now as it were, within a few years, have begun to drink brandy, and have brought "*a curse upon the nation never known before,*" and this curse has fallen upon them because they have given up "*the old and free use of wine!*" It is truly surprising, that such a legend should have been listened to, for a moment, by any reflecting man; and still more so, that it should have been gravely presented to the friends of temperance, as a fact under the sanction of "*high authority.*" Let us reason from experience and the nature of things. First, then, from experience. France has ever been unrivalled for the manufacture of *brandy*. Brandy is made in France, wherever wine is made. The wines of other countries yield little brandy by distillation, compared with those of France, especially of Languedoc and Provence.—Bordeaux, Rochelle, Cogniac, Charenton, isle of Rhe, Orleans, Blaisois, Poictou, Touraine, Anjou, Mentz, Burgundy, Champagne, and many other cities and provinces of France have a high reputation throughout the whole world, for this tincture of destruction. "The large stock of small wines," says Mr. Cooper, in his complete system of distillation, "with which they are almost overrun in France, sufficiently accounts for their making such vast quantities of brandy, more than in other countries, that lie in warmer climates: nor is this the only fund for their brandies; for all the wine, that turns eager, is also condemned to the still, and in short all that they can neither export *nor consume at home, which amounts to a large quantity.*" The work, from which I quote, was published more than forty years ago. It appears therefore, that "*vast quantities*" of brandy were made in France and a considerable quantity *consumed* there more than forty years ago. This statement does not harmonize at all with the "*very curious*

facts," to which we have referred. Again—"it appears," says Dr. Lindsly, Prize Essay, ch. 2, "from various passages in authors of the latter part of the sixteenth and during the seventeenth centuries, that the intemperate use of alcoholic stimulants had, at that early period, made dreadful havoc of the health, and lives, and morals of the human race ; and that then, as now, the warning voice of the philosopher, the divine, and the patriot was raised against this destructive vice and its dreadful consequences." Dr. Lindsly is here speaking of distilled spirits and especially of brandy, as will be perceived by recurring to the context. As more brandy has been made in France in every age of the manufacture, than in any other country, and as we have already shown you that a large portion of it was "*consumed at home,*" shall we conclude that Frenchmen were less liable to its effects than men of any other countries? On the contrary we are told by a distinguished writer, that the use of inebriants "makes men furious in hot countries and stupid in cold ones."²

It would surely be an absurd and unnatural conclusion, that the French people had always exported the whole of that "*immense quantity*" of brandy, which, we are told, "*is made wherever wine is made.*" It would be equally absurd to suppose that the balance, "*consumed at home,*" was not enough to produce a large amount of drunkenness. Thus much you assert, to prove that drunkenness exists in France; but you forget, that, by this admission, as we have said before, you destroy that beautiful precedent, upon which you and your friends have relied ; for, if the French people be as intemperate as the average of mankind, it matters not by what means they are made so, since you can no longer speak of the French as a *temperate, wine drinking* people. I have also shown the assertion to be false and groundless, that the intemperate use of brandy by the French is of recent origin, that it has sprung up within "*a few years.*" When did it spring up? Undoubtedly with the manufacture. If the French had not found their new product agreeable and palatable to themselves, they would never have thought of presenting it to the rest of the world. "It would appear," says Dr. Lindsly, "that brandy did not come into general use, until the end of the fifteenth century." From its first manufacture to the pres-

² Hist. Ind. v. 4, book 8.

ent day, it has unquestionably produced a great amount of drunkenness in France. While we are by no means agreed among ourselves, as to the real causes of all the drunkenness in our own country, is it not a work of presumption and supererogation, my reverend friend, to settle the question so very confidently, what are not and what are the real causes of drunkenness in a foreign land? I have no doubt, that, at the present day, and ever since the existence of brandy in France, wine has produced its share of the national drunkenness and so has brandy. I cannot doubt that there exist in France many drunkards, who drink little or no wine, and many drunkards, who drink little or no brandy. But what was the condition of things in France before the fifteenth century? Beer was employed as a drink, but wine was the general beverage, and were the French then "*a temperate though a wine drinking people?*"

Let us now proceed, secondly, to reason from analogy and the nature of things. Wine, in its philosophical import, produced from fruit or grain, that is, a fermented and of course an intoxicating liquor, has been a desideratum, in every age and nation of the earth. The only regions, where no kind of inebriating liquor is manufactured, are New Zealand, New South Wales and Van Diemen's land.³ The Tartars and Chinese have made a species of wine from the flesh of sheep.⁴ "All nations," said the elder Pliny, "have invented intoxicating drinks, so industrious is vice."⁵ Drunkenness has been a domestic and national curse, since the first contrivance of intoxicating liquor, since the days of the drunkenness of Noah and the first quarrel after the flood. When God commanded Jeremiah to warn the Jews, that he would bring the curse of drunkenness upon all the inhabitants of Jerusalem, upon the kings that sat upon David's throne, and upon the priests, and upon the prophets; that he would not have mercy, but that he would dash the fathers and the sons together, and utterly destroy them; he bade the prophet communicate this awful warning, by a figurative expression, and say to the inhabitants of Jerusalem, that *every bottle should be filled with wine*. Such means were deemed, by the Almighty, quite sufficient for the work of national destruction. We are informed by Boulainvilliers and other historians of Mahomet, that his prohibition of wine was occasioned by such drunken-

³ Muzzy's Prize Address, p. 18.

⁴ Ibid. p. 13.

⁵ Nat. Hist. Book, XIV.

ness among his followers, as interfered with his military operations; but Sale, in his preliminary discourse, asserts, that the true reason may be found on the face of the Koran—"they will ask thee concerning wine and lots: answer, in both there is great sin and also some things of use to men; but their sinfulness is greater than their use."⁶ For a full and fair account of the drunkenness of Greece, we need only to examine the pages of the *Archæologia Græca*. The elder Pliny has given us a minute account of the drunkenness of ancient Rome. He enumerates ninety sorts of wine, and his account of the debauchery, which it produced, is so exceedingly interesting, that I invite your attention to an English version. Should any part of it appear to you "*apocryphal*" I beg you to compare it with the original.⁷ Fermented liquors, and chiefly wine, were the means of drunkenness in all these countries, of old. Now, upon what authority or upon what principle, can it be asserted or supposed, that the French nation was an exception from this positive law, written as it appears, in the second natures, the habits, of mankind? You are satisfied, I presume, that no country upon earth has ever produced an equal quantity of wine, in the ratio of its population. The wines of France, before the contrivance of distilled alcohol for their enforcement, were of different degrees of goodness and strength. They were not all *small* wines, of course. Perhaps you will say, the climate of France is favorable to temperance. We are told by a distinguished French writer, that "*drunkenness predominates over all the world in proportion to the coldness and humidity of the climate.*"⁸ Now, if you are satisfied with this theory, we solicit a philosophical application. You have seen, that in Greece and Rome, Judea and Arabia, there was no lack of the pure juice of the grape, and there was no lack of drunkenness. You will gain nothing by the application of the Baron de Montesquieu's theory to the climate of France.

So far from deeming the French nation an exception from the general rule, the antiquarian Camden appeared, even in his time, to believe that England had been comparatively the *terra beata* of temperance. "The English," says he, "who had hitherto, of all the northern nations shown themselves the least addicted to intemperate drinking and been commended for their sobriety, first learned in these wars in the Netherlands, to swal-

⁶ Sale's Koran, Vol. I. p. 219.—Prelim. Disc. sec. V.

⁷ Appendix A.

⁸ Montesquieu's Spirit of Laws, Vol. I. Book XIV. ch. X.

low a large quantity of intoxicating liquor, and to destroy their own health, by drinking that of others.”⁹ The Greeks also had their “*thin light wines*,” they frequently drank their wines diluted; ¹⁰ yet there was a vast amount of drunkenness in Greece. The resemblance between the French and Grecian entertainments has been remarked by an eminent writer.¹¹ Diodorus, who flourished, about forty-four years before Christ, writing of this very nation, under its ancient name, affirms that their chief beverage was, at that time, beer or mead; that they were fond of strong liquors, and used them to excess; and that the merchants of Italy carried on with the Gauls a lucrative trade in wines.¹² Can it be necessary to press this matter any farther? In the year 1808 we are informed by Chaptal, that the average amount of wine manufactured per annum in France, for the five preceding years, was 35,358,890 *hectolitres* or 934,184,500 gallons: of this enormous quantity one sixth was consumed in distillation.¹³ After a fair allowance for exportation, it would be reasonable surely to suppose, that a sufficient balance remained to produce a vast amount of drunkenness. If an average amount of drunkenness be not produced, by such copious means, operating on a people, as excitable as any upon earth, it is, in truth, the greatest miracle of modern times.

I now invite your attention to the first sentence in your quotation from the “address,” and which you say is “*so good*.” Let us carefully and impartially examine together, if it be *good* or *evil*.

“It is argued, that fermented liquors are as injurious, if not more so, than are distilled ones, in regard to the health of man. The answer to this is found altogether in experience; and what does experience teach? Wine, in the first place, is digested as are other alimentary drinks; it forms direct combination with other digested masses, and enters with them, at once, into the circulation, and subserves, with them, the great purposes of alimentation and nutrition. It is amenable to the laws of the economy. It is not a poison. It neither alters nor destroys the organization of the stomach, the liver, the blood-vessels, or the brain.”—p. 89.

How opposite to the declarations of Dr. McNish in his *Anatomy of Drunkenness*!*

⁹ Hist. of Queen Elizabeth, Book III.

¹¹ Appendix B.

¹³ Henderson, chap. II. p. 144.

¹⁰ Henderson on Wines, ch. VIII.

¹² Biblioth. Hist. v. 26.

* “In wine, that is *perfectly pure*, the *alcohol* exists in such a state of

This passage savours strongly of its professional source. And it is matter for regret and surprise, that any medical gentleman, in good standing, should have sent forth, to the friends of temperance and to the world, a dictum, so full of error and of danger. Here, in the first place, the word "*wine*" is used without any qualification. Let us exclude all adulterated wines, and there will still remain the pure juice *fermented*, and the pure juice *fermented and enforced* with brandy or other adscititious alcohol. Thousands of gallons of the latter of these two classes are consumed, for one of the former. The wines of commerce are notoriously brandied. "*Wine*," therefore, will most assuredly be understood by those, who read this dictum of its friends in the council, to comprehend this *wine of commerce*, port, madeira, sherry, &c. containing, as we all know them to contain, a large quantity of distilled alcohol. Now we are instructed by the passage, that such "*wine*" is *digested*; that it *subverses the great purposes of alimentation and nutrition*; that *it is not a poison*. Are these things so? Not at all; they are utterly and absolutely false; and, if the council of the Massachusetts Society will call in and condemn this extremely pernicious publication, they will

chemical combination as greatly to *modify* its effects upon the system. In the *wine generally to be met with*, much of it (the alcohol) exists mechanically or uncombined, and ALL THIS PORTION OF SPIRIT ACTS PRECISELY IN THE SAME MANNER, AS IF SEPARATELY USED."—p. 105.

Accum in his treatise, page 92, has the following remarks: "The strength of all wines depends upon the quantity of alcohol or brandy which they contain. Mr. Brande, and Gay-Lusac, have proved, by very decisive experiments, that all wines contain brandy or alcohol ready formed. The following is the process discovered by Mr. Brande, for ascertaining the quantity of spirit, or brandy, contained in different sorts of wine.—Add to eight parts, by measure, of the wine to be examined, one part of a concentrated solution of sub-acetate of lead; a dense insoluble precipitate will ensue; which is a combination of the test liquor with the coloring, extractive, and acid matter of the wine. Shake the mixture for a few minutes, pour the whole upon a filter, and collect the filtered fluid. It contains the brandy or spirit, and water of the wine, together with a portion of the sub-acetate of lead. Add, in small quantities at a time, to this fluid, warm, dry, and pure sub-carbonate of potass (*not salt of tartar, or sub-carbonate of potass of commerce*), which has previously been freed from water by heat, till the last portion added remains undissolved. The brandy or spirit contained in the fluid will become separated; for the sub-carbonate of potass abstracts from it the whole of the water with which it was combined; the brandy or spirit of wine forming a distinct stratum, which floats upon the aqueous solution of the alkaline salt. If the experiment be made in a glass tube, from one-half inch to two inches in diameter, and graduated into 100 equal parts, the *per centage* of spirit in a given quantity of wine, may be read off by mere inspection. In this manner the strength of any wine may be examined.

receive the thanks of every sincere friend of temperance and truth. We deny not, that the resinous matter, and the unctuous matter, and the gummy matter, &c. which have been chemically ascertained to exist in wines, may be digested, and subserve the purposes of alimentation and nutrition. We pretend not that these are poisons. But, when a quart of madeira, which contains, by enforcement and by its inherent strength, nearly as much alcohol as a pint of brandy, is taken into the stomach,—in relation to such “wine” the declaration is manifestly false. The same thing may be affirmed of milk containing arsenic: this “*milk*” is not a poison, and it is digested. If brandy or any distilled alcohol be a poison, and this point is settled I believe, even in the “council,”—I am to be instructed in what manner it becomes deprived of its virulence, by being mingled, by way of enforcement, with fermented grape juice. Charity demands, that we should ascribe this extraordinary promulgation of a false and pernicious doctrine to any other than an evil motive, or a desire for popularity. Remark upon a custom of morning dram-drinking, introduced into Rome from among the Bythynians, Pliny observes, ‘*Tiberio Claudio principe ante hos annos XL. institutum, ut jejuni biberent, potusque vini antecederet cibos: externis et hoc artibus, ac medicorum placitis novitate aliqua sese commendantium:*’¹⁴ *about forty years ago, in Nero’s reign, a custom was introduced of drinking upon an empty stomach; draughts of wine came before meats; this arose from foreign usages, and the declared opinions of certain doctors, desirous of commending themselves by some novelty; or, in the language of a French translator, fut introduite par certains medecins, qui vouloient se rendre recommandables par quelque nouveauté.*¹⁵ Now it would be most truly a subject of regret, if this heretical opinion, to which we refer, and which you account “*so good*,” should extensively prevail, whatever may have been the intentions of its promulgator. Let the world be satisfied, that “*wine*” is *digested*, that it *subserves the purposes of alimentation and nutrition*, and that it *is not a poison*; and who does not foresee, that every man will apply these dicta to his own *wine*, whether pure, fermented juice, or the same thing enforced with distilled brandy, or still more grossly adulterated wine. If the writer aver, that he is not responsible for this construction, the public will

¹⁴ Nat. Hist. Lemaire’s Ed. Vol. V. p. 364.

¹⁵ Quarto Ed. Paris, 1772.

justly respond that he is. I consider this opinion so mischievous and so entirely untrue, that I must respectfully solicit your patient attention to a few remarks. It is a well known fact, that *alcohol cannot be digested by man or beast*. Alcohol is the intoxicating principle in distilled and fermented liquors. The pure juice of the grape, the currant, the apple, the pear, &c., pressed forth, and exposed to a degree of heat, above 60° of Fahrenheit, will soon ferment. When fermented, alcohol is present. This is evident to every man of common sense, whose eyes are not filled with the dust of an half learned science. The proof is simple, and of two kinds. The juice of the grape and of the currant, for example, thoroughly fermented, no brandy having been added, if thrown, not upon live coals, but into a blazing fire, will increase the blaze. I have repeatedly tried this very simple experiment to satisfy the incredulous, not always in the ranks of unlearned men; but there prevails a great amount of error, in relation to this simple fact. If cider and beer will not commonly produce the same effect, it is because the quantity of alcohol is somewhat less: thus in cider alcohol is present in the proportion of eight per cent;¹⁶ and I am informed by Professor Hitchcock of Amherst college, that good American cider contains ten per cent. In Brande's table, cider is rated at 9.87. That other test of the presence of alcohol in all fermented liquors, to which I have alluded, is the well known effect of such liquors upon the brain and nerves. They produce drunkenness and ruin, disease and death. There is no crime in the decalogue, or out of it, which has not been committed under their influence.¹⁷

But they can be *digested*. Does this writer mean to say, that the *alcohol* therein can be *digested*; does he intend to assert, that the *alcohol* therein *subserves the purposes of alimentation and nutrition*, or that the *alcohol* therein is not a poison?¹⁸ He will be understood so to mean, not only in relation to the alcohol of fermentation, but of the distilled alcohol, almost universally added to all wines.

I am not unapprized of the fact, that the opinion was formerly advanced, by certain men of science, in respect to pure wine, that it contained *no alcohol*, but only *the elements of*

¹⁶ Report Penn. State Temp. Soc. 1831.

¹⁷ Reports Amer. Temp. Soc. passim. Records of all courts, and the pages of all daily and weekly journals, since the days of Noah and Lot.

¹⁸ Appendix C.

alcohol. Such was the opinion of Rouelle and of Fabbioni. This doctrine stands entirely refuted before the world. The alcohol in pure wines, which was so supposed to be elemental, and thoroughly *combined*, has been shown to be a distinct and independent principle, and can be readily separated. That alcohol, which Rouelle conceived to be the *product* and not the *educt* of distillation, and which, as he thought, could not be *formed*, "until the temperature was raised to the point of distillation," has been separated at a temperature of 66° of Fahrenheit, and, by the aid of a vacuum, at 56°. Mr. Brande has been enabled to furnish his tables without any elevation of the temperature of the wine, first precipitating the coloring water and some other elements by sub-acetate of lead, and then saturating the clear liquor with sub-carbonate of potass, and thus completely separating the alcohol.¹⁹ Because no very immediate indication of its ill effects be presented, have we a right to conclude that such a poison is *digested*? When, after many years, the gout repays its martyr for the follies of his youth, may we not be led to suspect that this slow poison was not very perfectly digested after all? How unwise, while the powers of the digestive organs are so very various, to advance such an opinion, as of *general* application, even if the principle itself were correct! It is equivalent to stretching the whole family of man upon the bed of Procrustes. Admitting, that the alcohol in wine were digestible, by strong digestive powers, would it be safe to try the experiment upon those, which are weaker? The powers of digestion are exceedingly variable, even in the same person, at different times; yet the rule is laid down, by this wholesale dealer, without any limitation or restriction.

I am now about to examine another passage in your performance,—not at all, my dear sir, on account of its personality, in relation to myself, but simply because it affords me a fair occasion to give you my opinion of fermented liquors.

"We remarked especially the ground taken by one gentleman, who has labored abundantly for temperance. And we were grieved to remark, that, in his warm defence of favorite theories, he quite overlooked the fact, that other men might have opinions, rights, or feelings, entitled to respect. His zeal against wine seemed to have eaten him up, at least his discre-

¹⁹ Dr. Lindsly's Prize Address, p. 149.

tion and charity. One would think that he had a knowledge of some hidden malignity in the article, of which mankind are not aware. And *deacons* too he hates nearly as bad. It is amazing how he persecutes this class of our fellow creatures, introducing them and turning them into ridicule on all occasions; though, for aught that appears to us, they are as harmless as most men. Why not say a word now and then about *church-wardens*?"—p. 93.

I am grieved, that you have expressed yourself thus. So far is it from the truth, that my zeal has eaten up my charity, that I have still enough, my dear sir, for your immediate occasions; and I have no doubt, that you have already regretted the publication of this and several other unhappy and undignified passages in the *Christian Examiner*. When a Brahmin of Hindostan is desirous of raising an hue and cry against any object of his aversion, he is very apt to persuade the populace, that this man has offered an insult to the Fakeers; and, at the same time, to say a few words in their praise. I think more highly of the order of deacons than you appear to think of them yourself, if you have expressed your sentiments fully in the phrase, "*they are as harmless as most men.*" I have nothing to prefer against them as a body. But, whenever I find occasion for a rum-selling or rum-distilling deacon, whose work is going forward, and whose fires of destruction are burning on the Sabbath day, I shall not hesitate to press such an inconsistent disciple into my service; and, when I have done with him, I presume, he will continue to serve the turn of the parish, in which he is tolerated, quite as well as he did before. You seem to be unnecessarily sensitive, my dear sir, in regard to this respectable order. The first of the *Temperance Tales*, in which I believe a deacon appears, and not precisely in the post of honor, was carried to the press and caused to be published, by one of my truly respected friends, a deacon of your own denomination, who has taken a very kind and lively interest in the remainder of the series. "*Why not say a word, now and then, about church-wardens?*" This is truly a trifling question, my reverend friend. I have been taught, that we were standing upon a broad ground of universal philanthropy, and that we had cast aside, as we approached the consecrated spot, the discriminating badges of our religious creeds and political opinions. I am an Episcopalian, it is true; but I am not conscious of a desire to shield any one from merited censure, as a

foe to the temperance cause, because his religious professions accord with my own, whether he be a church-warden or a bishop. In truth, sir, I do not know a church-warden, who sells ardent spirits, or who distills it on the Lord's day or any other. If there be such, I know them not; perhaps there are. Once indeed I knew a church-warden, who was sadly intemperate. I have sometimes met the poor fellow, when, upon seeing me, he instantly began to run, in an awkward manner, to prevent me from noticing his inability to walk. Most unfortunately for your theories, however, this man was not in the habit of using ardent spirit; he made free and frequent use of his own manufacture; he was a brewer.

Let us now speak of that "*hidden malignity*," which many reflecting men, philosophers and Christians, believe to exist in wine and other intoxicating liquors, and of which "*hidden malignity*," a large proportion of all mankind seem not to be "*aware*." However remote from your design, the expression, which you have selected, is remarkably felicitous. This *hidden malignity* is not to be sought, among the ordinary and more immediate effects of intoxicating liquor; but in its wonderful power of cheating and alluring its votary to ruin. In the sententious apothegm of holy writ, *wine is a mocker*. Many, who have bowed before this idol, with profound adoration, are so completely bewildered, as to become irritated and offended, at the suggestion, that they are not entitled to rank, among the most ardent friends of the temperance cause. There is another scriptural expression, which harmonizes with your own; the *hidden malignity* of wine consists in this, that its promises to the lip are broken to the heart, and, after the purest and best of all its joys, *at the last it biteth like a serpent and stingeth like an adder*. The *hidden malignity* of wine is faithfully displayed in the following passage, which would need no admirers, had it first been found in the Edinburgh Review, which you have thought proper to cite, in the commencement of your labors:—*Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?—They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine, when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall*

utter perverse things. Yea, thou shalt be as he that lieth down in the deep sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick. They have beaten me, and I felt it not. When shall I awake? I will seek it yet again. Here is the original history of the *hidden malignity* of wine, the pure juice of the grape: can we doubt, that this *hidden malignity* has been awfully augmented, by the notorious and universal addition of a large amount of distilled alcohol to this beverage, which is an highly intoxicating liquor of itself?

It was attempted, during the convention, to neutralize the objections against alcohol, by allegations of its very general presence. One gentleman affirmed, that alcohol could be found in almost all the alimentary provisions of God's bounty. Another reverend gentleman even asserted, that alcohol existed in beef and mutton. As my remarks in reply may be among the number of things, which you hold "*as apocryphal until farther advised,*" permit me to repeat my statement and confirm it. I distinctly denied the truth of such extraordinary averments, as a matter of course, and asserted, that not a drop of alcohol had ever existed upon earth, as the result of any *living process*; that the process of fermentation was a process of decomposition, whatever might be the product. Such I believe to be the true chemical doctrine. If you have any doubt upon this matter, I refer you to Professor Muzzy's opinion, and to the authority of Lavosier, and other chemists.²⁰

As God has forbidden drunkenness, can it be a mitigating circumstance, in the sight of him, who is of purer eyes than to behold iniquity, that such drunkenness is produced by one intoxicating beverage or substance rather than another? We presume not. Can we doubt for a moment, that mankind, we speak of the world at large, would employ fermented liquors, if ardent spirits should be entirely abolished as a drink? Surely we cannot doubt, in regard to such a consequence as this. Is mankind, *paribus ceteris*, less likely to be drunk now than in the days of ancient Greece, or Rome, or Judea? Probably not. May we not therefore anticipate a similar result from similar means? Assuredly we may; and the abolition of ardent spirit alone, will inevitably tend to increase the consumption of fermented liquors; the vintner and the brewer will occupy

²⁰ Appendix D.

those palaces and roll in those chariots, which have hitherto been enjoyed by the distiller and the importer; and all that melancholy train of evils, of which painful examples may be collected, even at the present day, in those countries, where fermented drinks are the customary beverage, may be reasonably expected to afflict our own.

I will now proceed to examine your labors in the order, which you yourself have adopted. You commence as follows:

“For several years we have looked with a good deal of anxiety upon the progress of the ‘Temperance Reform;’ and we feel it our duty to inquire into its condition and prospects, and to report the circumstances which seem to favor or hinder it. The best interests of mankind are embarked in this enterprise;—are they safe, or otherwise? Are they wisely and prudently cared for, or are they endangered by rash and headlong management? A stout ship was fitted out,—but ill victualled and manned, as it seemed to most, for such an enterprise,—and waiting for a favoring breeze. We entered and had some small command; and at length, obtaining more supplies and men and getting out into deep water, we made rapid way, which gave promise of successful issue. Accordingly, before the voyage was nearly completed,—no port being in sight or soundings possible,—there was a prodigious shouting and clapping of hands, as if the danger were over and the end as good as accomplished. We rejoiced with the joy of the men,—deeming it of good omen; nevertheless we had our misgivings about all this shouting and clapping of hands, as somewhat premature. We remembered the wise saying,—‘Let not him that girdeth on his harness boast himself as he that putteth it off.’ We knew that the easiest part only of the work was done,—that difficulties and perils were yet to be encountered in unknown seas. Our fears have been verified.”—p. 73.

It was most providential, that, at the outset of this great enterprise, there prevailed that blindness to the future, which you here describe. If then, as now, mankind had perceived the necessity for an integral pledge, and commenced upon that principle, it may well be doubted, if the temperance cause would have progressed at all. That exultation, to which you refer, was the natural effect of that success, which crowned the early efforts of its friends. Your “misgivings” were perfectly natural. It was soon perceived, that, as the end proposed was not merely the abolition of one kind of liquor, but of the evils of intemperance, the means must be coextensive with the end

proposed. Suffer me to carry forward your nautical allegory: This shouting and clapping of hands arose from the great joy of the sailors, at having gotten clear of Scylla; but it was of short duration, for, soon after, some shrewd fellows, on the look out to leeward, shouted at the top of their lungs, "we are drifting rapidly upon Charybdis." Orders were immediately given to haul aft and belay, set studding-sails and sky-scrapers, and keep her as near the wind as she would go, to clear the rocks. The good ship did her duty, but, laying down under such a press of canvass, she shipped a sea now and then, and those, who had no relish for the cold water, that came aboard, went below to cheer up their spirits with a little wine, ale, and cider. Presently they complained of sea-sickness, and that their comrades were going too fast and too far. But they knew better, and kept on their way rejoicing, offering the disaffected the long boat and their prayers, together with all the liquor in the ship.

Let us turn from mere analogies to matters of fact and reasoning. How shall I reply to such a remark as this—" *we grieve to say, that the progress of the reform is obstructed, if not altogether brought to a stand?*" And how far from your precinct do you travel to gather this opinion? Moscow is not Russia, nor the sphere of your labors the whole area of the temperance reform. You are strangely mistaken, my reverend friend; and, as you say that I have "*labored abundantly*" in this cause, give me credit for some little knowledge of its progress. The cause has, at no period, advanced more triumphantly than it is advancing at the present moment. The cry, which for a time prevailed, that the cause was at a stand, arose at the period, when it was first perceived and felt that a comprehensive pledge was essential to its ultimate success, and while a doubt remained, whether such a pledge would be agreeable to its friends. Rely upon it, my dear sir, you are entirely mistaken in your opinion. Societies upon the entire principle, are acquiring daily strength in every part of our country. In England this principle is adopted, by most new societies. Nor is this a very novel affair. In March, 1835, I addressed a society in Lowell, adopting the entire pledge, and numbering more than three thousand members on its roll. If you will take the trouble to study this matter carefully, among the records of several state and county conventions, whose proceedings have been *faithfully* reported, you will find no ground for those pre-

dictions and forebodings, which reach us invariably from a certain quarter ;

“ Sape sinistra cava prædixit ab illice cornix.”

You observe, “ *we may as well confess in the outset, that we are not generally in favor of combinations to effect good objects by public agitation :*” again, “ *it seemed to us, that a firm, temperate and good man, in his individual thought and free activity, had in him a moral force, which must be lost or greatly impaired, when he consents to merge himself in an association, whose movements he cannot control.*” These and similar expressions are very familiar to our ears. How often have we heard the changes rung out, by a certain description of men, upon this favorite peal of bells, in opposition to the pledge—moral power,—a trap for the conscience,—loss of one’s individuality ! I indulge a hope, my dear sir, that you do not go so far, as one of your brethren in the ministry has gone, who congratulates his people, that, for twenty years, they have kept aloof, as a church, from the “ *gustiness of the times,*” meaning thereby, Temperance societies, Education societies, Benevolent and Missionary societies, and the Bible Society.²¹

I pass over your discursive and preliminary matter, and an extract from the Edinburgh Review. It is precisely one of those passages, whose affectation of sententious brevity might have delighted the Scotch weaver, of whom we have an account from Peter to his kinsfolk, and who read the Review every morning, on the stoop before his door, and always rose from the perusal, with a vague and consequential impression that he wrote it. I have little interest in this prelusory portion of your labors, and desire to come at your arguments.

When you say “ *a combined effort to banish the drinking of ardent spirits from the community seemed to be the more necessary, because it was a social vice,*” I am surprised that you should not perceive the special application of this argument to fermented liquors. If the drunkenness, produced in Greece, Rome, and Judea, by the pure juice, was not a *social* vice, I know not to what vice that epithet applies : the very words which signified Grecian and Roman entertainments, *compotatio*—*συμπόσιον*—clearly indicate the fact.²²

²¹ Appendix E.

²² Appendix F.

Some of the reasons, which seem to have induced you to sign the pledge of total abstinence from ardent spirit, deserve a careful examination.

"We wish to have it distinctly understood, that we entered into this combination against ardent spirits, not because they were the only mischievous articles in use, and not merely because we saw in the use of them a vehement tendency to abuse. We held that liability to abuse is no just ground for total abstinence from any thing really good. These articles we did not believe to be really good as drink, but the reverse. It appeared in evidence not to be refuted, that distilled liquors, used in any quantity, are always an injurious beverage to persons in health,—that all men are better without than with them. It moreover appeared in evidence, that there was such extreme danger, not merely of hurt, but of utter ruin, in using them even moderately, that out of any ten young men, who adopted this habit, there was a moral certainty that several would be destroyed by it. We say then distinctly, that it was this *specific* evil, which we deem more deadly than war, pestilence, and famine combined,—it was against this *specific* evil, and not against any other and doubtful, or less fatal practice, that we pledged ourselves to work in the temperance combination."

—p. 78.

The "*specific evil*" in ardent spirit is *alcohol*. This very identical *alcohol* is present in every glass of sound fermented wine; in Madeira, according to Brande, there are 24.42 per cent. per measure. Then the wines of commerce are enforced with distilled alcohol, according to the pleasure of the vintner, and the fancy of the consumer. We hear occasionally, that the alcohol in *pure* wine is "disarmed of its virulence by the prophylactic energies of combination;" a phrase full of sound, and meaning nothing, as poor Noah discovered, when he drank of the *pure* wine and was *drunken*. But even, if this were true in relation to *pure* wine, how is it in regard to the wine of commerce and of our tables, and nine tenths of all the wine, which passes the sea? The "energies of combination" cannot be very powerful, since, according to Fabbroni, the *free* alcohol may be immediately separated, by saturating the vinous fluid with subcarbonate of potass; and, as I have already stated, the *genuine poisonous alcohol*—the "*specific evil*," may be readily separated, in the manner adopted by Gay Lusac, in defiance of all these "*prophylactic energies of combination*." But for this, we should not possess the inval-

able tables of Mr. Brande. You say, "*it appeared in evidence, not to be refuted, that distilled liquors, used in any quantity, are always an injurious beverage to persons in health.*" You will not suppose me to be less opposed to distilled liquors than you are yourself, when I state, that such is not the general tenor of the evidence. It is most natural, that you should be desirous of making the distinction as broad and deep as possible, between distilled and fermented liquors. You have rather a loose way of stating certain matters, of which the present is an illustration. *Cuique in sua arte credendum est*: upon such an occasion, we resort, of course, to the medical profession, and what do they commonly testify? Not that "*distilled liquors used in any quantity are always an injurious beverage for men in health;*" but that they are never needful for men in health; that the use of them is the frequent cause of disease and death; and that the entire disuse of them, as a drink, would greatly promote the health, morals, and comfort of mankind. I have just now examined more than thirteen medical certificates, foreign and domestic, prepared in reference to the temperance cause, and, among the number, the testimony of seventy-five physicians of Boston, and the evidence goes no farther than I have stated. Now I ask you, may not the same things be said of fermented liquors? Are they necessary for men in health? are they not the frequent cause of disease and death? would not the entire disuse of them as a drink, greatly promote the health, morals, and comfort of mankind? Had the general medical testimony proved, as you have erroneously stated, that "*distilled liquors, used in any quantity are always an injurious beverage for men in health,*" the dictum would have been assailed, and the cases of thousands would have been produced, who have used distilled liquors, with the most philosophical regularity and moderation, and have died at the age of eighty, ninety, or, like Dr. Holyoke, even at an hundred years. Among the best friends of temperance, there is a very large proportion of pledged men, who suppose that distilled spirit may be safely taken in great moderation, as an exhilarating beverage, and that such use would be perfectly harmless in particular cases; but they believe such liquors to be *unnecessary* for men in health, and that they are frequently the causes of disease and death, and that their entire disuse would promote the health, morals, and comfort of mankind. In other words, there are many thousand

philanthropic men, who have joined the temperance society, for reasons diametrically opposite to those which you profess to entertain, and thus we are brought to the consideration of your position, "*that liability to abuse is no just ground for total abstinence from any thing really good.*" I have said, that thousands have joined the temperance society, because they believed the truth to lie in the very reverse of this position. I know many highly respectable and venerable men, who have told me, that, after a daily employment of brandy, or gin, or rum and water, in great moderation, for many years, they thought the practice had never been injurious to themselves, and that they had no fear it ever would be; but believed it to be their duty to sacrifice the habit, however agreeable and however harmless, as they thought, in their own particular cases, for the good of mankind. This seems to savor more strongly of the the gospel and of brotherly love, than the sentiment contained in your position.²³

The prophet of Mecca, though an impostor, was a sagacious man, and wisdom may be gathered from the Koran: The words, already quoted, deserve to be repeated here;—"they will ask thee concerning wine and lots; answer in both, there is great sin, and also some things of use unto men; but their sinfulness is greater than their use."²⁴ Total abstinence from wine was therefore enjoined, on account of its liability to abuse, though containing "*some things of use unto man;*" and, whatever opinion you may entertain upon this subject, a great liability to frequent, and flagrant, and general abuse, "*is just ground for total abstinence*" from any thing, which is good, in the sense in which wine is good. No man, in his senses, would think proper to abstain from reading his Bible, because it was frequently misinterpreted, and its real drift and design distorted, even in relation to the use of wines, to suit the views of those, who have the courage to ransack God's armory for weapons to be employed on the side of Baal. Yet the Bible, as you and I well know, is liable to this species of abuse. Many of the bounties of God's providence are liable to be abused. The glutton, who eats until he can eat no longer, undoubtedly abuses that which is good. Will this liability to abuse be just ground for total abstinence from those good things, which God has given for the food of man? Such a question

²³ I Cor. 8. 13.

²⁴ Sale's Koran, I. 219.

is not entitled to a grave reply. It is very common, for such matters, gluttonously eaten, to render their consumers stupid and comatose; but you have probably never known a case, in which a man, driven to madness by such a course, either committed suicide, or murdered his wife and children.

You "*object to destroying the simplicity of the obligation, under which we have hitherto acted together with harmony and success.*" To this I reply,—a comprehensive pledge is the only *simple* and intelligible pledge; and our success would not be commensurate with our labors, if it reached no farther than to the abolition of distilled spirits, and not to the removal of intemperance, which must surely remain, while the means remain. In corroboration of your opinion, you quote from the address of Elisha Bartlett, M. D., of Lowell: that gentleman is pleased to say,

"The evils resulting from the use of distilled drinks differ both in kind and degree from those occasioned by any other inebriating or stimulating substance in nature. They stand in their enormity alone and unapproachable. This manifest and indisputable difference between the effects of alcohol on the one hand, and the exhilarating substances which have been enumerated, on the other, points out at once the necessary difference in the proper methods of removing their respective and appropriate ills. In the one case I allude to wine, beer, cider, opium, tobacco, tea, coffee, and other similar articles."—p. 80.

* * * * *

"If, by identifying our opposition to the use of distilled liquors with opposition to *all* violations of the laws of Temperance, the former can be made more speedily and entirely successful, then I have nothing to say. But, if the distinction which I insist upon is correct, this merging of opposition to alcohol in general opposition to all stimulating and inebriating substances is impracticable, and cannot be made without endangering or retarding the success of *the* Temperance Cause. It seems to me that among the friends of this great moral, social, civil, and national interest, there should be unity of design, singleness of purpose, harmony of operation.

"Until, then, the use of *wine*, or beer, or tobacco, or tea, leads to the results produced by alcohol, they cannot properly be opposed on precisely the same grounds, nor with precisely the same weapons. And that these articles *do not produce* the same evils, seems to me abundantly evident."—p. 81.

Upon these labors you are pleased to bestow the epithets

excellent and discriminating. It is not easy to find any justification for such applause. The distinction has been most clearly and sufficiently drawn, between stimulating and exhilarating materials, on the one hand, and intoxicating materials on the other. *Mania a potu, suicide, the murder of wives and children,* and all that horrible train of evils, which have been shown to proceed from *all sorts* of intoxicating materials, in every corner of the world, have never been produced by the employment of tea or coffee, however injurious the extravagant use of tea and coffee may have been to the nervous system. It is not intended to identify "our opposition to the use of distilled liquors with opposition to the use of *all* violations of the laws of temperance." Temperance, as a word, is abundantly comprehensive. Paul reasoned of *temperance*, and Felix trembled; but the temperance, of which the apostle reasoned, we are told, by learned commentators, was a very different affair. The temperance society has no relation to that intemperate use of wealth, which has often given occasion for the enactment of sumptuary laws. It has no relation to intemperate eating. The temperance society is organized for *the suppression of drunkenness*. Nothing can be more true, than that, "*among the friends of this great moral, social, civil, and national interest, there should be unity of design, singleness of purpose, and harmony of operation.*" But wherein consist unity of design and singleness of purpose? Surely, as we apprehend, in the concentration of our powers, as an association, for the removal of drunkenness, and not for the removal of one only, of several notorious causes of drunkenness. If we were contending against an army, composed of infantry, artillery, and cavalry, we should scarcely be justified, in asserting, that *singleness of purpose and unity of action* consisted in confining our belligerent efforts to the extermination of one only of these three. And what is *harmony*? Does it consist in a surrender of opinion, by such an overwhelming majority, as existed in our late convention, to a minority so exceedingly small? On the contrary, for the sake of *harmony*, it would seem to be a more graceful course for such a minority to be silent, rather than resort to such measures, as you, my dear sir, have thought proper to adopt.

In the opinion of this writer, whose sentiments have received your full endorsement, it is proper for us to *wait*, until *wine, beer, &c.*, "lead to the same results, produced by *alcohol*,"

before we include them in our pledge. This distinction between *wine*, *beer*, and *cider*, on the one hand, and *alcohol* on the other, in the present state of chemical knowledge, and especially, when it is so well understood that a great amount of distilled alcohol is added to all ordinary wine, is obviously without any foundation whatever. Enough already has been said upon this point. But, suppose, by reason of that employment of distilled spirit, which still continues, beer, wine, and cider, being less in demand, did *not* lead to the "*same evils*," at present, as distilled spirits are known to produce; yet, as I have already endeavored to prove, the introduction and general use of such inebriants would be an inevitable consequence of an entire abandonment of ardent spirits alone. Now, if I have shown already, in part, and shall be able to show more fully presently, that the use of wine, beer, and cider, *will* lead to the "*same evils*," that arise from the use of distilled spirits, what is the part of wisdom? To wait for such a probable occurrence before we provide against it? Shall we suffer this Proteus to assume another, and another, hideous shape? Shall we take the trouble of instituting just as many reformatory measures, as there are intoxicating drinks? Or shall we make our lines at once co-extensive with those of our adversary? In case of sudden and violent contusion, a prudent physician will employ his lancet immediately: would it be wise to wait for fever and mortification to supervene before he gives relief? But I propose to show, not only that fermented drinks *will* produce the "*same evils*," that have arisen from the use of distilled liquors, if the latter should become abolished; but that they have ever produced the "*same evils*," even during that long period, in which distilled liquors have borne a tremendous part in the great work of destruction, and that they produce the "*same evils*" now.

What then is intended by the "*same evils*?" I do not pretend, that the physical effects of brandy, gin, rum, wine, beer, and cider, upon the constitution are not different. Their physical effects are various, also, in various temperaments, and in the same temperament, according to the existing condition of the digestive organs. The malic acid, in cider, will no doubt produce a different effect from the tartaric acid in wine; and neither of these will probably act upon the system, with or without the logwood, alum, lead, whiskey, &c., so often abounding in the latter, precisely in the same manner, as malt liquor is known to act. Of this last mentioned beverage, that which

contains cherry laurel, henbane, slacked lime, and tobacco, will not be very likely to produce exactly the same effect as that, which contains deadly nightshade, green copperas, cocculus indicus, and opium. If you suppose I mean to trifle with a serious subject, suspend that opinion, I entreat you, till I have done.

The moral, civil, domestic, and national evils of all intoxicating liquors, have been the same in every age; and, if distilled spirits have taken the lead, for many years, in the production of poverty and crime, disease and death, the causes are perfectly intelligible:—they produce a speedier drunkenness, a readier egress from the world and its present anxieties, a more immediate oblivion; they are cheaper; they are presented in every variety of form, and at every corner. This is quite enough to account for the prime agency of distilled liquor in the production of broken hopes, broken hearts, and broken constitutions.

It is twelve years since Mr. Henderson published, in London, his very valuable work on wines. He had, of course, no reference to the temperance reform. It was his object to give a faithful account of ancient and modern wines. In his fourteenth chapter, he treats of the dietetic and medical properties of wine. For some account of the wine drunkenness of Rome, Greece, and Judea, I will refer you to the appendix;²⁵ but, as the work of Henderson is rare, and the authority in high repute, I will introduce here a few of his remarks. “Although, when drunk without restraint, wine can only be considered ‘a delightful poison,’ as the Persians, who know it chiefly by its abuse, have appropriately termed it, yet, like other poisons, when *administered* with judgment and discretion, it is capable of producing the most beneficial effects. Even in this light it is to be viewed rather as a medicine, than as a beverage, adapted to common use; for a person in sound health can require no such excitement of his frame; and, by frequently inducing this state of preternatural strength, he must, sooner or later, exhaust the vital powers.”²⁶ Again: “When introduced into the stomach, vinous liquors may be considered as acting in two ways, either by their chemical affinities, as they become mixed with the food, or by their stimulant operation on the nervous and muscular systems. Now there is every reason to believe, that, in the former point of view, they will not assist the diges-

²⁵ Appendix, A, B, and F.

²⁶ p. 349.

tion of proper nutriment, in a healthy subject, but will have a directly contrary effect, especially if they contain much spirit or acid. If they undergo decomposition, a portion of the saccharine and mucilaginous matter may perhaps enter into the formation of chyme, and *a small quantity* of the alcohol may be taken up by the absorbents; but this principle constitutes no part of the blood, and cannot therefore remain in the system. The neutral salts will, of course, exert their specific actions on the alimentary canal, or they may enter into partial combination with the food. In weak stomachs, however, where the muscular action is slow, even the purest wine is apt to generate a deleterious acidity, and the stimulant powers of the alcohol, which, in persons of sounder habit, are sufficient to overcome its antiseptic quality, are completely lost.”²⁷ I pray you to compare this passage with that, in the address of the Council, which you say is “*so good*,” and which is, in the common phrase, *too good* to be true. I will set before you one other passage from Henderson. “The unalloyed joys are confined to a few, and, though lively, are fleeting and unsubstantial in their nature, while the sorrows are real and permanent, and generally become the portion of its most ardent votaries. They revel for a time in feverish gayety; but the period at length arrives, when the dream of happiness dissolves, and they awake to melancholy and despair. Doomed, for the remainder of their days, to endure the anguish of remorse and irremediable disease, they discover, when it is too late, that they have drained the cup of false pleasure to its bitterest dregs. If they should happily escape the more formidable bodily ills, which follow in the train of intemperance, they *never* fail to experience its baneful influence on the mind. Perception is blunted; imagination decays; the memory and judgment are enfeebled; the temper becomes irritable and gloomy; *and a degree of moral callousness is superinduced which steels the heart against all the tender feelings and refined sympathies of our nature.* Moreover, as every fresh debauch occasions a temporary aberration of intellect, it often happens, especially when a disposition to insanity pre-exists, that reason is shaken from her seat for ever. But, dreadful as this calamity appears in all its forms, it is perhaps an enviable fate, compared to the lot of those victims of imprudence, who retain the full consciousness of their

²⁷ p. 349.

own errors. To them premature death is the least of the evils, which they inflict upon themselves. Such are the deplorable effects of the abuse of wine, from which all the exhortations of the moralist and all the care of the legislator have been insufficient to preserve mankind. Even philosophers themselves have not been able to resist its allurements; but forgetting, in their social hours, the salutary rule, that, to forbear is to enjoy, have too often obscured their genius, and stained their reputation by habitual inebriety. Whole nations have been addicted to this destructive vice.”²⁸ Such are the opinions of this able, scientific, and philosophical writer; and it may not be amiss to place your own words in close juxtaposition: “*we beg to be understood, that we are not advocates for the habit of drinking wine, but for the liberty of doing so.*” Substitute the word *rum* or *brandy*, my reverend friend, for *wine*, and every toper in the country will say the same thing. But *you* are sincere. I have no doubt of it. Still the difficulty lies in a nutshell,—WINE IS A MOCKER, and, in the spirit of Mr. Henderson’s remarks, no human power, moral or legislative, has ever been able to restrain its use, within the limits of moderation, when it is employed at all. Some will escape, but the majority will suffer. It is *a mocker*, and, upon no occasion, do we believe the apostolic injunction to be more applicable, not less to the reverend and the grave, than to the mere man of the world,—*take heed while ye stand, lest ye fall.* You will bear in mind, that in all these quotations, Mr. Henderson is writing only of *wine*.

To show you the extreme absurdity of that theory, which contemplates *wine* as one thing, and *alcohol* as another, I offer an additional extract from Henderson. “It is almost superfluous to remark, that, as the stimulant power of *wine* generally corresponds to the quantity of *alcohol* which enters into its composition, so this power must be greatly increased in those *wines*, which contain a large proportion of *adventitious* and *imperfectly combined spirit*. The ancients, as we have seen, seldom ventured to indulge in *pure* (unmixed) wine, and even condemned (theoretically)²⁹ the free use of it, when tempered with only an equal measure of water. What then would they have said, had they witnessed the taste of modern times, and of this nation in particular, which, not content with the most

²⁸ p. 345.²⁹ Appendix, A, B, and F.

potent vintages, that can be extracted from the grape, seeks to give them a fictitious strength, by the further addition of *alcohol*? That *wines*, thus compounded, are rendered *doubly* injurious to the constitution, is very certain, for the habitual use of them must be manifestly equivalent to the habitual use of *ardent spirits*, or rather to the use of *spirit* and *wine* together. Many would doubtless be appalled at the thought of draining a whole quart of *pure brandy*, who feel no reluctance to swallow an equal quantity of *spirit* disguised with *wine*.”³⁰ The same opinions may be found on the pages of another distinguished writer.³¹

You may not be less inclined to listen to the opinions of a very celebrated French physician, who formed his estimates of the effects of wine in his own country; and, for this purpose, as the extract is of some length, I will refer you to the Appendix.³² For an account of the effects of malt liquors, and their adulterations, I beg leave to refer you generally to the Anatomy of Drunkenness, by Dr. McNish. I offer only a brief extract here. “They act,” says he, “in two ways upon the body,—partly by the alcohol, and partly by the narcotic principle. Persons, addicted to malt liquors, increase enormously in bulk; they become loaded with fat; the chin gets double or triple; and the whole face bloated and stupid. Their circulation is clogged. The pulse feels like a cord, and is full and laboring, but not quick. During sleep, the breathing is stertorous. Every thing indicates an excess of blood, and when a pound or two is taken away, immense relief is obtained. In seven cases out of ten, malt liquor drunkards die of apoplexy or palsy. If they escape this, swelled liver or dropsy carries them off. The effects of malt liquors on the body, if not so immediately rapid as those of ardent spirits, are more stupefying, more lasting, and less easily removed. Both wine and malt liquors have a greater tendency to swell the body than ardent spirits. They form blood with greater rapidity. The most dreadful effects *upon the whole*, are brought on by ardent spirits, but drunkenness from malt liquors is most speedily fatal. The former break down the body by degrees; the latter operate by some instantaneous apoplexy or rapid inflammation.” For a statement of the immense amount of adulterations in these liquors, you can turn

³⁰ p. 351.

³¹ Dr. Macculloch's Remarks on the Art of making Wine, p. 143.

³² Appendix, G.

to Accum's Treatise, and to Mr. Mowbray's testimony.³³ Ale is the special curse of England. A writer in the Preston Advocate, No. 8, writes thus: "*I give it as my deliberate opinion, that, taking the whole country, two thirds at least of the drunkenness proceeds from fermented and not from distilled liquors.*"

The celebrated chemist, Paracelsus, drank no ordinary beverage but water, till he attained the age of twenty-five. He then became a wine drinker, and seems to have been afflicted with a species of *mania a potu*.³⁴

The preceding remark, in regard to the free use of ale in England, readily explains the frequently repeated declaration of Mr. Buckingham, and other friends of the temperance cause in that country, that the American theory of total abstinence from ardent spirit alone would be entirely inadequate there. Contemplate the catalogue of criminal offences in that country; consider the vast amount of them all, occasioned by drunkenness; assume the estimate of the Preston Advocate to be true, that two thirds of all that drunkenness are produced by fermented liquors, throughout the kingdom; and tell me, my reverend friend, if it be needful to press this argument any farther? Nothing is required here for the production of a similar condition of things, but a similar demand for that "*beastly beverage*," as Dr. Franklin calls it. The gradual abandonment of distilled liquors will bring along, *pari passu*, an increasing demand for other inebriants, with all their adulterations and all their horrible effects. Our cities are already competing with certain inland towns, in the *champagne trade*, and New York is not likely to engross entirely to herself the lucrative commerce, in the multifarious decoctions of logwood, &c. However *pure* a portion of the national stock may be, it must all be an *alcoholic, intoxicating* drink, and a vast amount must inevitably be adulterated, and poisonous, not simply because it is alcoholic, but because, in the absence of distilled liquor, the resolute demand of the poorer classes, for a cheap instrument of drunkenness, will assuredly be enforced; and thus the cupidity of the unprincipled vintner will lead him to satisfy this demand, by supplying a vile compound, which will, no doubt, possess the desirable property of stealing away the consumer's brains. I am not able therefore to perceive, that the *simplicity* of the temperance pledge is impaired, by a

³³ Appendix, H.

³⁴ Appendix, I.

comprehension therein of all intoxicating liquors, if our object be the removal of intemperance.

You say of fermented liquors, "*their production, through a process of God's own working, fermentation, does really seem to give us a hint, that he designed them, under certain circumstances, for the refreshment of his creatures. But we do not attach much importance to this consideration.*" I hope you do not, my dear sir. Alcohol is the product of decay and decomposition; it arises out of the wreck of organized matter. Fermentation is the process. Now this is not more a process of God's own working than any other chemical process of nature. I should deem it quite as logical to assert, that a providential hint seemed to be given us, that the effluvium of carrion was designed, under certain circumstances, for our refreshment, because the process of corruption was a process of God's own working. There is certainly in man a *natural* aversion to both, and the latter would not probably be more dangerous, in its effects upon the great mass of mankind. When I contemplate this grand engine of human misery, in its beginning and end, in its cause and effect;—when I behold it rising out of destruction, and bringing destruction upon the bodies and souls of millions, it seems rather to contain the very principle of death, than to be designed for the refreshment of man.

It was not without surprise, that I perused the following passage in your performance. "*All we ask is the liberty of doing as we think, touching this subject matter, and leaving all others the freedom to abstain from as many articles as they please, without demur on our part. And we think this position ought to satisfy all, who are interested in the question one way or the other.*" Surely nothing can be more reasonable. And if this be the limit of your desires, it is very difficult to find a substantial reason for the entire devotion of thirty pages of the Christian Examiner to express this welcome opinion. Have you not entirely misapprehended the spirit of the convention and of the resolutions, which found such almost universal favor in that body? The resolution, which appears to have been the most obnoxious to yourself, amounted to no more than a *recommendation* to the friends of temperance to abstain from all intoxicating drinks. In its original shape, as offered by the mover, it was not a *recommendation*, but a declaration that "*it is the duty,*" &c. The mover was, himself, adverse to the resolution, which he had a strong confidence the convention

would reject. He was one of the minority of four, who voted against it. Now, for the sake of leaving to all men that "liberty" which you claim, the resolution was so varied, as to go forth as a *recommendation*, and not as an injunction of absolute *duty*. It is not easy to imagine, in what manner, by this or any other act of the convention, your "liberty" is likely to be abridged, or the liberty of any man.

We now come to your second objection to the extension of the pledge.

"We object again to the extension of the pledge to fermented liquors, because it assumes a false principle. On this subject we will take the broadest ground of opposition to those advocates of temperance with whom we are at issue. We believe that every human appetite, faculty, and sense was made by our Creator to be an instrument of enjoyment. And it is his will that each of these should yield us the utmost pleasure which it is capable of affording. This is found in abstinence from things hurtful, and strict temperance in all things."—p. 85.

The arguments, which I have produced, to show that fermented liquors are not needful to men in health, and positively *hurtful* to very many, can be multiplied to a very great extent. This being clearly proved, to my apprehension it is our duty to abstain therefore for the very reason you adduce, namely, that we may enjoy the bounties of Heaven as we ought, which enjoyment is incompatible with any use of things *hurtful*; and, in this argument, I assume, that it is the duty of every man, to act with reference, not singly to his own "*individuality*," his own particular case, and personal comfort, but to the common weal. And herewith I connect another argument in favor of extending the pledge to the limit of all intoxicating materials as articles of luxury. "*A drunkard*," says Dr. McNish, "*is rarely able to recall the particular circumstances that made him so. The vice creeps upon him insensibly, and he is involved in its fetters before he is aware.*" Of all that intemperance, which is converted into habitual drunkenness on distilled spirits, a large portion is originally produced upon fermented liquors. I ask the members of the council of the Massachusetts Temperance Society, if they have no knowledge of any such examples? I ask those gentlemen to review their collegiate career, and to say, if they know no living examples of individuals, who are now filling respectable stations, who were once *active members* of college

"PIG-CLUBS," *eo nomine*, and who have great reason to bless God, that they are not confirmed drunkards? Do they remember none of their academic associates, who commenced their career on that vile wine, sold in the purlieu of the university, who have been less fortunate, and who are either living drunkards, or tenants of the drunkard's grave? These questions will not receive an answer in the negative.

If wine, ale, and cider were perfectly harmless in themselves, they are, nevertheless, exceedingly pernicious, in their relation to the more fiery beverage, and its use. There are many, for whom a security against intemperance would have been effectually provided, in their strong natural dislike of distilled liquors; but who have become either accustomed to their employment, after having vitiated their appetites, by the use of fermented liquors; or who resort to ardent spirits, as a restorative, in a debilitated state of the stomach, when fermented liquors have lost their tonic and stimulating power. I have carefully observed the progress of certain young men, in this particular respect; and I have, among my memoranda, the record of several deplorable illustrations of these truths. I have seen young men, who had a profound contempt for their co-ordinates, who got drunk with rum,—I have seen these young men, palpably *tipsy* upon champagne, night after night, in fashionable saloons. Lest this also should seem *apocryphal* to yourself and other gentlemen of the same persuasion, let me give you an authority to show that such things are not improbable. "*Drunkennes from wines closely resembles that from ardent spirits. It is equally airy and volatile, more especially, if the light wines, such as champagne, claret, chambertin, or volnay be drunk. On the former, a person may get tipsy several times of a night.*"³³ Several of these young gentlemen were my own class-mates at school and at the university. They commenced their career with the fairest prospects. But they became drunkards at last; descending, as they grew poorer, and poorer, to cheaper and still cheaper inebriants, to wine of the poorest kind, to brandy, to gin, to rum. Of these unhappy victims some still live; I occasionally meet them, the walking corpses of what they were: others lie, in their brown hair, in the drunkard's grave. One has broken a father's heart; another, having stripped a widowed mother of her humble

³³ McNish's Anat., p. 45.

possessions, has left her to win her bread in her old age, single-handed and alone. Some of these miserable victims have taken their first lessons in intemperance, at the sumptuous tables of their fathers, upon wines sufficiently far-fetched and dearly bought.

I now present another fragment of your labors.

“There is a manifestation of bad taste and bad temper, which is working offence, opposition, discord, and all manner of evils. Many are disgusted by the slang which some of the advocates of temperance deem it fit to utter in its behalf; many more are driven from us by what they call a persecuting spirit, though it is in fact the effect of indiscreet zeal. It has been our misfortune to hear some lectures on this subject, which were so utterly abominable that no Christian people ought to listen to them. With some sprinklings of bitter invective to season it withal, the main body of the discourse consisted of a tissue of coarse and brutal gibes, as if, forsooth, the utter ruin of a fellow creature,—body, estate, and soul,—were an exceedingly good joke! There has been somewhat too much of this. We remember with what pain and disquiet we once witnessed the desecration of a church by an address which was nothing else than a shameful and long-spun parody of a Scripture story, in which ‘one David Coldwaterman,’ figured in a vigorous campaign, ending in complete victory over an ominous raw head and bloody bones of a giant, who bore the cacophonous appellation of ‘Rum-bacchus.’ Such matter, which is nothing else than a new revelation of vulgarity and slang, is enough to throw discredit on any cause.”—p. 91.

I have heard the address, to which you refer, alluded to before. I am told it was delivered by a very young man. You must remember, my dear sir, that you were once a young man yourself, and that your style was not always perhaps so highly polished as it is at present. Even now, my Christian brother, there may be some slight question, if the following passages from your own performance are perfect specimens of taste and refinement.

“‘What are you about there? These are not the creatures that did the mischief among the poultry! The rabbits and squirrels did it; hunt them down, and let alone the foxes.’ So the chase after rabbits and squirrels grew hot and eager, but with indifferent success, the apparatus not being fit for that sort of game. Meanwhile the foxes, having a free run, began to take courage and increase and multiply according to their wont. The

hunters, being discouraged, for the most part gave over and turned back; the foremost still press on to see what will come of it. We submit to them, however, when we can obtain a hearing, whether they had not better kill off the foxes first, as originally proposed by the society, that we may know distinctly what kind of creatures have been carrying off our chickens."—p. 99.

"We deny that men will become temperate any more because Mr. Such-a-one knocks his cask of Madeira in the head. Jonathan does not drink gin because Jotham drinks champagne or Madeira, but because he, the said Jonathan, loves gin."—p. 96.

The words of Horace were full of a profitable meaning, my dear sir.

—————mutato nomine, de te
Fabula narratur.—————

You say "*the spirit of denunciation alienates many from the cause.*" To this I readily assent. The drunkard is frequently an object of pity; infinitely more so than the cold, calculating rumseller, who spreads his snare at the corners of our streets, tempting the poor weary laborer with the drunkard's draught, and winning away his little children's bread. Drunkenness has also been accounted by medical men, in some instances, an hereditary vice.³⁴ I have conversed very freely and frequently, in a spirit of kindness, with drunkards, during their intervals of sobriety, and when their evil genius had, for a time, surrendered all its influence; and I have discovered, in many, every indication of deep repentance, and a strong desire to subdue this horrible propensity. I doubt not, that it is our duty to approach such men, through the avenues of the heart not less than of the understanding.

In relation to the old societies, I believe it to be proper, in no way to interfere with their rights and privileges. New societies should generally be formed independently. The plan of engrafting the new upon the old has often proved as abortive as an attempt to engraft the peach upon the cedar. The old societies have done much good; and, if their members are unwilling to join the new societies, they are assuredly entitled to our affectionate respect. The reformation may be compared to a flight of stairs. The members of these old societies have placed their feet firmly and gracefully upon the

³⁴ Appendix, J.

lower step, while the members of the new societies have gotten to the upper landing. Your apprehensions of "*a civil war*" between the old and new societies, my worthy friend, are gratuitous altogether. I have seen nothing so much like a speck of war, since the happy termination of our difficulties with France, as your own discharge of small arms in the Christian Examiner. But, as the cartridges have all exploded harmlessly, and the smoke is rapidly passing away, I have no fears of a war.

You next undertake to examine the argument of *expediency*; and here, it appears to me, your success is least of all commensurate with your zealous exertions. In this portion of your labors you seem to be not a little excited, and indeed somewhat angry. "*Giving up all pretence to principle in this matter, and acting from a coarse expediency, they have not yet given up their intolerance.*" This surely is extraordinary language; but it is so inoffensive, in comparison with some other specimens, to which I shall presently refer, that I pass it by. You commence, by quoting a passage from the address of *the Council*. We should indeed be "*in danger of the Council*," if this document should be permitted to go forth, as the deliberate expression of the sentiments of those gentlemen, who compose that body, and especially of its presiding officer. I have given you a history of the origin of this report; and I distinctly challenge a contradiction of my statement from any member of the Council. The following questions are propounded by the gentleman, who wrote the address.

"Is it, not probable, but is it not impossible, that any drunkard, awakened to a sense of his whole danger, of the poverty, the disease, and the disgrace he was bringing upon himself and his family, could, for a moment, suspend his decision upon the question, whether another man would give up drinking wine, or forego a questionable or even any the most vicious habit? The very supposition is absurd on the face of it. Who, that has a sense of virtue, would look round for a price for which to practise it? What has my virtue to gain or to lose from all else in the whole universe? By what tenure can I hold it, but by the still small voice within me, which is more than the echo of that which speaks from heaven?"—p. 94.

I have seldom encountered a more extraordinary mass of interrogative nonsense, compressed in the compass of a nutshell, than is exhibited in the preceding quotation. It is precisely

that, which might be expected from one, puffed up by that *mola*, that false conception of the brain, his own "MORAL POWER," and who was so absorbed by a regard for his own "*individuality*," that he could give little gratuitous consideration to the concerns of his fellow men. Now if "*my virtue*," and "*the still small voice within me*," and "*my moral power*," be an inadequate security for the faithful and honest discharge of my duty, when entrusted by an honorable body, to do a particular act, how shall they suffice for the moral government of a poor, infatuated drunkard! This vain confidence in one's moral power was the cause of Peter's fall. Those men, upon whom, from my own experience through life, I should be most ready to rely, are the very individuals, who have the least confidence in this principle, without the grace and the power of God. In the preceding extract, the case is supposed of a "*drunkard awakened to a sense of his whole danger, of the poverty, disease, and the disgrace he was bringing upon himself and his family*;" and it is asked if his *virtue*, and *the still small voice within him*, be not sufficient, without the example of other men, and if it be needful, that his neighbor should give up his wine, to induce him to give up his ardent spirit? The moral pathology of drunkenness teaches us, that this vice, in very many subjects, is a continuous alternation of sin and repentance. I know drunkards, who are, for the time being, thoroughly "*awakened to a sense of their whole danger*," &c., whose intervals of sobriety are periods of the bitterest remorse. These men, nevertheless, cannot believe in the necessity of total abstinence even from distilled spirit. They perceive no good reason why they may not rest upon their *moral power*, and intrench themselves in the strong hold of their *virtue*, and listen attentively to *the still small voice*. They resolve, that they will drink in moderation for the rest of their lives. They part from their wives, in the morning, exchanging the most positive promises, for entreaties and tears;—and they come home drunk at night. The succeeding day is again a period of repentance, and so forward *toties quoties*, to the end perhaps of the chapter of life. Possibly, one of these individuals has a humane neighbor, who urges him to sign the pledge of abstinence from distilled spirit. And pray do you not drink wine? He replies,—I do occasionally.—And is there not alcohol in that wine?—I presume there is.—And do you not know some persons, who get drunk upon wine, and

bring "*poverty, and disease, and disgrace upon their families?*"—I think I do. Well, then, if you will pledge yourself to drink no more alcohol, mixed with grape juice, I will pledge myself to drink no more alcohol, mixed with water; in other words, if you will relinquish it entirely, so will I.—Now there is nothing unreasonable in this. If such an agreement be made, it is of mutual advantage. There is no more reason in any objection to such an arrangement than in the common objections to the pledge. It takes away the moral power of a man no more than the application of a bit takes away the physical power of a wild horse. Indeed it takes away the immoral power, and nothing more. The argument, if such a fallacy deserve the name, contained in the preceding extract, is predicated upon a supposition, that no other means of government are applicable to man than the power of virtue and the force of reason; and even the poor infatuated drunkard is required, in a lucid interval of sobriety, to spurn the force of common example, and to reform, even without the assistance of a pledge; for there are certain gentlemen under the ancient *regime*, who are styled members of the Massachusetts Society, *ex curtesia*, who have never signed a pledge, and who disapprove this principle of action. The writer of the preceding extract seems to suppose, that the rum drinker, who agrees to total abstinence, simultaneously with the wine drinker, receives "*a price*" for doing so. This is certainly a very childish remark from a full grown man. I am surprised, my dear sir, that a person of your penetration should not have perceived its absurdity. If this matter be to be put upon the footing of bargain and sale, who is, in reality, the buyer? The rum drinker surely, not less than the wine drinker; and he receives no more than he bestows. But the writer of the address assumes the case of a "*drunkard awakened*," &c. Now this proposition, for a mutual surrender of all alcoholic drinks, commonly proceeds not from a "*drunkard awakened*," &c., but from tipplers of distilled liquors, who have not arrived at the most degraded stages of drunkenness. They know how dearly the wine drinker loveth his wine, and they are determined to put his self-denial to the test. There are not a few, and more, I am persuaded, than I once believed to exist, who are not "*advocates for the habit of drinking*" distilled spirits, "*but for the liberty of doing so.*" These men are no more drunkards than you and I, my reverend friend. They have full reliance on

their *moral power*. They drink a little brandy, for amusement, or perhaps to show, that they are not members of any temperance society, and that they are sons of "liberty." There is another class, who are not drunkards, and who take a little rum to keep the wind off their stomachs, or a little brandy to help their digestion, or a little gin for the strangury. These individuals have no fixed habits of intemperance as yet, and many of them would be willing to combine with their wine-drinking neighbors, for the formation of a total abstinence society. The origin of such a society might be nothing better, in some instances, than a spirit of competition or bravado; but it would compel both parties to make a fair experiment of pure water; and as, in the words of Goldsmith, "those who came to laugh, remained to pray," many, who had entered into such a combination, and signed the pledge, without much serious reflection, might become the most earnest advocates of the temperance cause. When higher and holier motives are inapplicable to the subject in hand, such humble *succedanea* may be lawfully employed. Such was the opinion of Arch-deacon Paley, when writing on this interesting subject.³⁵

Your own remarks upon this point, do not seem to weaken the force of this argument of *expediency*. Man is an imitative creature. When he beholds a convivial circle indulging in some costly inebriant, he is led, by the force of example, to do the very same thing, to the extent of his ability. He will laugh you to scorn, philosophically withal, if you assure him, that the *effects* of your inebriant and his are entirely different; and he will assure you in return, that he would not exchange an affection of the liver for the horrors of the gout. When you tell him, that you contend for the *liberty* and not for the *habit*, he will affirm that he contends for no more. Will the wine drinker aver that he is in no wise responsible for this effect of his *example*? I beg you to peruse the following remarks of Dr. Paley. "To these consequences of drunkenness must be added *the peculiar danger and mischief of the example*. Drunkenness is a social, festive vice, apt, beyond any vice that can be mentioned, to draw in others *by the example*. The drinker collects his circle; the circle naturally spreads; of those, who are drawn within it, many become the corrupters and centres of sets and circles of their own; every one countenancing

³⁵ Appendix, K.

and perhaps emulating the rest, till a whole neighborhood be infected from the contagion of *a single example*.”³⁶

The whole of your argument presupposes that, which I entirely deny,—a profitable distinction between distilled and fermented liquors. I have argued upon this point at some length already. Can you produce men, who have drunk wine in moderation, through a long life, and who enjoy excellent health? I can produce as fair specimens of men, who have done the same thing in relation to distilled liquors, and with little or no *apparent* mischief. Name to me a crime, committed under the influence of distilled spirits, and I will furnish a like example, perpetrated under the influence of fermented liquors. Murder, incest, adultery, and the whole catalogue are at hand, and you shall have your choice of the three learned professions, for the selection of the perpetrator. This subject is not to be thoroughly studied, in your closet, nor to be discussed, for any profitable purpose, under the influence of personal excitement. To the diseases, peculiar to wine drinkers, I have slightly alluded. I refer you to the Appendix for some additional particulars.³⁷

You say “*the argument*” (of expediency, and the force of example) “*assumes that the members of temperance societies are chiefly rich men.*” Assuredly the argument assumes no such thing. It assumes, that a considerable number of those members, *who are rich men*, and some, who are not, indulge in wine; and that an opprobrium is thereby brought upon the temperance cause. Your statement, that nine tenths of the members of temperance societies are *poor men*, is equally erroneous. You appear to have gathered your statistics, without much regard to their accuracy.

“*What, after all,*” you inquire, “*is the character of wine drinking in this country, about which such an outcry is raised?*” A more important inquiry relates to the future: *what will it be hereafter* progressively, from year to year, as the use of ardent spirit becomes less? In the replies, which you have furnished to your own inquiry, you have displayed a remarkable deficiency of correct information. It may be reasonably doubted, if your position afford the very best opportunity for judging correctly of this matter. This is a subject for patient and careful investigation, not surely in relation to a

³⁶ Mor. Philos., Book IV, ch. 2.

³⁷ Appendix, L.

single city, much less in relation to a single village. It is no cause of reproach, that you know very little of these interesting facts; but it is to be regretted, that you have written so confidently upon a subject, in respect to which you are so manifestly mistaken. "*There is a small class of dissipated young men, who herd together and drink costly wines.*" For this you may safely read,—there is a very large class of dissipated young men, middle aged men, and old men, in our country, who herd together, and who do not herd together, and who drink costly wines. They are to be found in every city, and in many towns and villages. Every wine-selling hotel has its circle, and one of the *greatest* sources of profit to these establishments, is the sale of wines. Again, it is a subject of serious and increasing complaint, that *many* members of temperance societies, in cities and villages, pledged to abstain from distilled liquors, are becoming wine, beer, and cider drinkers *to excess*. When you say, that the only class, for which the pledge can reasonably be extended, "*are a few intemperate persons,*" I am surprised at such an unphilosophical employment of words. There are very many, youthful members, in the immense mass of temperance societies, in our country, who have never been intemperate, who have never tasted a drop of *distilled* spirit, excepting as it is so commonly found in wine, and who are now contracting intemperate habits upon wine, and other fermented liquors. What comfort such persons will derive from the perusal of your unfounded opinions! How much consolation will they receive from the hardy assertion in the "*address,*" that *wine* (and of course the alcohol, &c., therein) *is not a poison; that it is digested, and subserves the purposes of alimentation and nutrition!* an assertion, which I have shown you, upon the highest authority, to be preposterous and utterly false.

"*In a few instances, these profligates become heads of families, and continue intemperate wine drinkers.*" Now, sir, unless your aversion to *apocryphal* matters, ceases to disturb you, when you yourself are their author, permit me to request an alteration as follows,—and I speak from my own personal knowledge of numerous examples:—in a *multitude* of instances, these profligates become heads of unhappy families; and, while they continue their intemperate habits upon wine, resort also to brandy and other distilled liquors; and, having lost their peace, and destroyed their good names, and wasted their substance, and abused their wives, and neglected their children,

for several years, they have, at length, laid down in their graves of infamy. These very men were disposed, in the commencement of their habits, to exclaim with you, "*what is the character of wine drinking in this country, about which such an outcry is made!*"

You next observe :

"The next and most numerous class who drink wine are among the most estimable of our citizens,—producing a smaller proportion of inebriates than any other class of society. With them, it is an article of fashion or luxury which custom sanctions. It does not appear except at the dinner table, and then is used, if at all, very sparingly, and, for the most part, apparently without injury."—p. 97.

There is great error in this statement. The most numerous class of wine drinkers is not "among our most estimable citizens." Neither is it true, that wine is used "at the dinner table" only "among our most estimable citizens," with whom you say it is "*an article of fashion or luxury, which custom sanctions.*" It is used at balls, routs, supper, and evening parties of every description, not only by males, but females. Nothing can be more absurd or in a more evil taste, than the exhibition of these groups of young persons, of both sexes, many of whom have scarcely ceased to be boys and girls, and who have not yet acquired a relish for the whiskey punch-bowl, which is sending forth its steams in the anti-room, sipping their cordials and champagne! You say it is taken *apparently* without injury. The rule of law, in relation to records, which are not apparent, applies not to the effects of wine, *non apparentibus et non existentibus eadem est lex*. The account is occasionally supposed to be forgotten, but the trespasser is frequently summoned to a settlement, long before he dies.

The consumption of malt liquors has prodigiously increased, since the spread of the temperance reform, and beyond the ratio of the increase of our population. This fact is undeniable; it is manifest. The increased consumption of wine is less observable, but it is nevertheless enormous. Deducting exports from imports, the quantity remaining for consumption during six years, from 1825 to 1830, both inclusive, did in no year reach three millions of gallons: in 1831, it was 3,358,931 gallons, and, in 1832, it was 5,421,631 gallons. I have not seen the account for subsequent years. This wine, the wine

of commerce, is notoriously enforced with ardent spirit, as I have previously stated.

Such being the fact, I beg leave to call your attention to the pledge you have already subscribed. Unless that pledge vary materially in its character from the common pledge of total abstinence from ardent spirit, it contains, not only a solemn promise not to use it as a beverage, but to discountenance the traffic therein, by all lawful and honorable means. If you have thus pledged yourself, I solicit your attention for one moment. Common wines cannot be preserved, for any considerable length of time, in a perfect state, without brandy or other adscititious alcohol: brandy is notoriously added. I have said enough, I presume, upon this point. The trade in the wines of commerce could not be carried on, without the distiller's assistance. All practical vintners and wine brewers will remove any doubt upon your mind, in relation to this fact. Now, upon what principle can you, or any other man, so pledged to discountenance the traffic in ardent spirit, buy and consume any article, not of necessity but of luxury, whose consumption causes the manufacture of ardent spirit and the traffic therein to continue?—

“*We have no moral right,*” you remark, “*to do that indirectly, which it is wrong to do directly;*” and, in this connexion, you quote the following passage from the review of Dr. Sprague's Sermon:

“It is the province of the temperance reformation, if it cannot directly prevent the use of inebriating liquors, to bring their employment into merited disrepute; to mingle mortification with the mischievous draught; to satisfy the female sipper of champagne, that woman, who was last at the cross and first at the tomb, should be found in her appropriate station here,” &c.—p. 101.

Upon this point, a single observation may suffice. If I believe that my neighbor is becoming a drunkard, and is much more alive to the shame than to the sin of his conduct, what shall I do? I desire to prevent him from being a drunkard. But I have no right to do this directly. I have no right to enter his dwelling, and tie his hands, or take away his strong drink. Have I no right to approach him indirectly, by drawing before his eyes a picture of the turpitude of drunkenness, and thus “*mingle mortification with the mischievous draught?*”

Let us bring these labors to a close. I pass by your remarks

upon the communion. In my opinion, they have no necessary connexion with the temperance cause. The use of wine at the eucharist, is a legitimate subject for discussion by itself. If *fermented* wine, "*consecrated alcohol*," be not essential at the communion, let us have it no longer there; but content ourselves with the *fruit of the vine*, in some simple, unintoxicating form, following the command of our Lord Jesus Christ, without any restriction or reservation whatever. In relation to the controversy upon this point, you observe, "*a late writer seriously recommends to settle it summarily, by giving up the communion altogether.*" Some thoughtless person, no doubt, who, I trust, has repented already of such a rash and improper expression. It has not been my fortune, though I have read much of this controversy, to meet with such a sentiment as this, from any quarter.

And now, my reverend friend, that we are about to part, permit me to express my sincere regret, that you have indulged yourself in any unkind expressions. Your opponents do not deserve such treatment from any quarter whatever; and it can never be offered gracefully from a gentleman of your holy profession. Look upon these words once more: "*we were astonished and grieved, by the tone of intolerance, nay, insolence, which prevailed to a great extent, among what we must call, by way of distinction, the ultra party.*" Of nearly six hundred members, only four raised their hands, in opposition to the sentiments of this "*ultra party.*" Again; "*The cause of temperance then and there received a wound, which will not speedily be healed.*" Once more; "*Many (?) members*" left the convention "*with a resolution never more to appear in such company.*" Yet I never entered a more truly respectable and honorable body of clergymen, lawyers, physicians, and men of various other professions. And, though last, not least, in the catalogue of your unauthorized and unjustifiable remarks, "*we think it was a crafty and unfair proceeding, to say the least, to force through the convention, vi et armis, a string of New York resolutions, cut from a New York paper,*" &c. The best possible disposition of these offensive expressions is to leave them to your sober reflection. Every ingenuous member of the convention will make a suitable allowance for the excitement, under which they were written.

And now, sir, I take my leave, with an expression of a sincere hope, on your behalf, that you may, at some not far distant

day, be prevailed upon to subscribe the pledge of total abstinence from all intoxicating liquors, and enjoy, as I have done, for several years, those advantages* of the cold water system, so eminently beneficial to persons in health, and especially to those who are born with sanguine temperaments, which is the fortune of us both.

I remain,

Truly and respectfully, yours,

L. M. SARGENT.

* See several interesting letters, from Dr. Potter, Professor Silliman, Judge Darling, Dr. Alcott, Commodore Porter, Hon. Lewis Cass, Hon. Theo. Frelinghuysen, Rev. Mr. Fowler, and, though last in this enumeration, by no means the least important, from the Rev. Dr. Millar, which, as Dr. Edwards remarks, more fully expresses Dr. Millar's views than they are expressed in his letter, read in the convention. These documents may be found appended to Dr. Edwards' valuable letter to the friends of temperance, recently published.

A P P E N D I X.

A.

[*From Pliny's Natural History.*]

IF we examine closely, we shall find, that there is nothing on which more pains are bestowed by *man* than on *wine*; as though Nature had not liberally furnished *water*, with which all other animals are content. We even force our horses to drink wine, and we purchase, at the greatest pains and expense, a liquor, which deprives man of the use of his reason, renders him furious, and is the cause of an infinite variety of crimes. It is true, that it is so delicious, that multitudes know no other pleasure in life, than that of drinking it. Yea, that we may drink the more, we weaken this liquor, by passing it through the straining-bag, and we invent other methods to stimulate our thirst.—We go so far as to employ poisons;—some persons, before drinking, making use of *hemlock*, that the fear of death may compel them to drink;—others swallow powder of pomice-stone, and many other things, which I should blush to name. The most prudent facilitate the digestion of *vinous crudities*, by resorting to sweating-rooms, whence they are sometimes carried forth half dead. Some cannot even wait to reach their couches, on first quitting the bath, nor even to put on their tunics; but, naked and panting as they are, rush eagerly upon great pitchers of wine, which they drain to the bottom, as if to exhibit the strength of their stomachs. They next vomit, and drink anew, renewing the like career *twice* and *three* times, as if born only to waste wine, and as if man were under obligation to be the canal, by which wine should flow back to the earth.—Oth-

ers borrow from the barbarians most extraordinary exercises; to show that they are constituted genuine wine-bibbers, they tumble in the mire, where they affect to lay the head over flat upon the back, and to display a broad, muscular chest. All this they practise without shame, because these violent exercises lead them to drink with increased avidity. And now, what shall we say to the infamous representations on the drinking cups, and vessels for wine, which would seem as though drunkenness alone were insufficient to excite men to lewdness! Thus they drink, as it were, *prostitution*; and drunkenness, ye gods! is invited and even bribed with a reward. Some receive a certain sum of money, on condition of eating as much as they drink; others expend in wine what they have obtained in games of chance. It is thus the eyes of the husband become heavy, while those of the wife are wide open, and employed at full liberty. It is then the most secret thoughts are revealed.—Some, at such times, disclose the disposition of their last wills and testaments.—Others throw out expressions, which, in the common phrase, they will hereafter be forced to eat: how many have perished in consequence of words uttered in a state of inebriety; so that it has passed into a proverb, that “*wine brings truth to light!*” Such men, at best, see not the rising sun, and thus abridge their lives. Thence arise their paleness, their pendulous cheeks, their ulcerated eyes, their trembling hands, incapable of holding the full glass, without spilling a portion of its contents; thence those furious transports, which disturb their slumbers; and that inquietude, (just punishment of their intemperance,) in which their nights are passed. The highest reward of their drunkenness is the creation of a monstrous lust, and a pleasure which nature and decency forbid.—On the morrow, their breath is still infected with the odor of *wine*; they experience, as it were, a *death of memory*, and an almost total oblivion of the past. Those, who live after this sort, call their conduct the art of making time, and enjoying life; though both the day of their debauch and the subsequent day, are equally lost to them.

In the reign of Tiberius Claudius, about forty years ago, it became the custom, at Rome, to drink wine in the morning, with empty stomachs, and to take no food till after drinking. This was of foreign derivation, and was introduced by certain physicians, who wished to commend themselves to public favor, by the introduction of some novelty. To drink deep is, by the Parthians, considered highly honorable. Among the Greeks, Alcibiades has thus distinguished himself. Among the Latins, Novellius Torquatus, of Milan, who had been *prætor* and *proconsul*, has obtained the surname of “*Tricongus*,” by drink-

ing, at one draught, three *congi* of wine* in the presence, and to the great astonishment of the Emperor Tiberius, who, in his old age, became cruel and even severe, but, in his youth, was much addicted to drinking. It is believed, moreover, that Lucius Piso obtained from him the prefectship of Rome, for having remained at table two days and two nights in succession, with this prince, who had already mounted the throne. It was said also, that in nothing did Drusus Cæsar more closely resemble his father Tiberius, than in the quality of a deep drinker. Torquatus, of whom we have spoken above, had no equal in his exact observance of the Bacchanal laws; for the art of drinking has also its laws. Whatever quantity of wine he drank, he never stuttered, nor vomited, nor * * * * *

The morning found him still at his potations. He swallowed a great quantity of wine at one draught, and if a small cup was poured out to him, he failed not to demand the remainder. Whilst he drank, he never took breath, nor spat; and he never left in his glass any heel-taps, which could produce sound, when thrown upon the pavement; in which he diligently observed the rules for the prevention of trick, in drinking. Ter-gilla reproached M. F. Cicero, that he drank two *congi* at a single draught; and that, one day, being intoxicated, he had thrown a glass at the head of Marcus Agrippa. In truth, these are the works of drunkenness. But, doubtless, Cicero, the son, wished to take from Mark Antony, the murderer of his father, the palm of drunkenness; for it is well known, that, before him, Antony had been very jealous of the title of a first-rate drinker; and even published a treatise on his drunkenness, in which he dares to apologize for that vice. But this treatise persuades me only that the drunkenness of Antony was the cause of all the evils, with which he has afflicted the earth. He *belched forth* this work a short time before the battle of Actium, as if to show, that he was already intoxicated with the blood of the citizens, and thirsted only the more for it. For this necessity accompanies the vice of drunkenness,—that drinking augments thirst. And every one knows the "*bon mot*" of the Scythian ambassador,—that the more the Parthians drank, the more they thirsted.——The Western nations have likewise particular intoxicating drinks. The Gauls and Spaniards compose them of grain, steeped in divers manners. The Spaniards give them various names, but the materials are the same. There is now a method of rendering them susceptible of long preservation. Similar drinks are also made in Egypt from grain; there is no part of the world, where INEBRIATION is not practis-

* 3 gallons, 1 quart, 1 pint.

ed; for they drink such liquors *pure*, that is, without diluting them like wine. The earth seemed to produce grains for the nourishment of man. But, by Hercules! how industrious is vice! We have found a method to make even water intoxicate us. Two liquors are furnished by trees, both very pleasant to the body of man,—*wine* for inward, and *oil* for outward application. Oil is, however, the most useful; and men have been industrious in their efforts to procure it. But they have been infinitely more diligent in regard to wine; having invented nearly ninety-five different sorts of it, and (on strict examination, perhaps double the number might be reckoned,) so very few of oil.—*Plin. Nat. Hist., Lib. XIV, Sec. 28; Lemaire's Ed., Vol. V, page 359.*

B.

WITH another modern nation, however, which has been thought to resemble the ancient Greeks in character, the analogy is still more complete. Thus at all entertainments among the French, the ordinary wine is used with a large admixture of water, generally in the proportion of one to three, except immediately after soup, when it is drunk pure. The finer kinds are circulated in the intervals between the courses, or towards the end of the repast, and hence, are termed *vins d'entremets*; but with particular dishes certain wines are served, as Chablais with oysters, and Sillery after roast meat. The *coup d'avant* of *vermouth* has been already noticed, as corresponding with the draught of *mustum*; and the *coup du milieu*, which consists of some liqueur, “quod fluentem nauseam coerceat,” may be regarded as identical with the cup of sweet wine handed round in the middle of a Grecian feast. With the dessert, the luscious sweet wines are always introduced.—*Henderson on Wines, Chap. VIII, p. 127.*

C.

MOST of the other powerful vegetable poisons, such as henbane, hemlock, thorn apple, prussic acid, deadly nightshade, foxglove, and poison sumach, have an effect on the animal system, scarcely to be distinguished from that of morphia and nicotin, or opium and tobacco. The operation of alcohol is also very similar. These poisons produce nausea, vertigo, vomiting, exhilaration of the spirits for a time, subsequent stupor, and even total insensibility; and so does alcohol. They impair the organs of digestion, and may bring on fatuity, palsy, delirium, or apoplexy; and so may alcohol. These effects, indeed, usually follow only in a slight degree from spirit, as it is commonly drunk, because the alcohol is so much diluted. Even spirit of the first proof contains only about 50 parts of alcohol in 100; yet seven drams introduced into the stomach of a rabbit, produced death in an hour and a quarter, and six drams proved fatal to a robust dog, in three hours and a half. Nor are the cases rare, in which alcohol, thus diluted, has proved almost immediately fatal to men. Were the alcohol perfectly pure, or undiluted, these effects would be doubly powerful. Now all the powerful poisons, if mixed with other substances, so as to be less concentrated, may be used for a very long time, even habitually, without *seeming* to produce any very serious effects. A horse may take a dram of arsenic daily, and continue to thrive, and a very small quantity seems not to affect a man. In short, there is so close a resemblance between the operation of alcohol and most of the powerful vegetable poisons, that to regard the latter as poisonous, and not the former, would be highly unphilosophical. Accordingly, the best medical writers of the present day, do class alcohol among the poisons, as well as opium and tobacco.—*Hitchcock's Dyspepsia Forestalled*, p. 135.

D.

It may, perhaps, be worth remarking, that, throughout the wide-spread kingdoms of animal and vegetable nature, not a particle of alcohol, in any form or combination whatever, has been found, as the effect of a single living process, but that it arises only out of the decay, the dissolution, the wreck of or-

ganized matter, or of its ever-varied and wonderful productions; and is it probable, that the beneficent Author of such a countless multitude of medicinal agents, as exist in the products of vital action, would have left to be generated, among the results of destructive chemistry, an article essential to the treatment of a single disease?—*Muzzy's Prize Essay*, p. 62.

E.

THE practice of this church, especially in regard to topics of general interest in the community, and those movements which will, at intervals, arise and assume a great transient importance, offers itself next for our consideration. Has this practice, a stranger might inquire, been, in any degree, peculiar? It has, and steadily peculiar. We have been singularly conservative in our customs; mistrustful of innovations, jealous of our liberty, fond of peace, refusing to be influenced by any gustiness of the times. We have loved to dwell within ourselves, and disliked to implicate our concerns with those of other churches, or with any associations of men. These dispositions have, in some sort, characterised our religious society for at least the fifth part of a century. I found them here, and felt in entire accordance with them. We have carried them out as yet, through circumstances that have put them to a severe test, with a tenaciousness that has doubtless appeared to some like indifference, and to others like obstinacy. We have been unexcited by surrounding fervors. We have been inactive, when the general cry has been, What shall we do next? We have thought, with the prophet, that our "strength was to sit still," while many were sending for help, from all the borders of Egypt. We have been ready to suspect, that there might be more motion than progress in what was called the march of the age; and that the "running to and fro" was more certain, than that "knowledge was increased." We have been unwilling to take part, therefore, in enterprises, that have found unbounded favor with a large number of our friends. We have supposed, that the exclusive objects of our association were to worship our Maker according to our consciences, and to maintain the sacred decency of Christian order. We have, therefore, been unwilling to mix up these

objects with plans of a different, however important nature. We have been unwilling to take the stand of missionaries or propagandists in any shape. We have been unwilling to form ourselves into a Bible society, or a temperance, or an education, or a benevolent society; or to appear as any thing else than what we are,—a church of Christ, an assembly for social worship. We wish to preserve ourselves thus distinct. We love to be aloof from the zealous strivings of the day.—*Sermon by the Rev. N. L. Frothingham. Boston; Munroe & Francis, 1835.*

F.

The elder Cato and Corvinus the orator were toppers.—*Hor., Lib. III., od. 21.*—Cato of Utica spent whole nights in drinking; and Seneca drank to drunkenness, to relieve the mind of tormenting cares.—*Archæol. Græc., Vol. II, p. 407.*—“Hence it appears,” says Archbishop Potter, after innumerable illustrations, “how much the Greeks were addicted to drinking; neither were the Romans more free from that vice.”—*Ibid.*—Even Seneca, himself, though in the habit of gross occasional drunkenness, feelingly deploras over that beastly habit, which caused the death of Alexander.—*Senec. Epist. 83.*—The drunkenness of Rome was an untiring theme with the Roman satirists, from Catullus to Juvenal; yet such is man’s inconsistency, that they are never weary of pouring forth their praises of the means of drunkenness, their Chian, Campanian, Lesbian, Formian, Falernian, Cæcuban, and other wines.—The legislation against drunkenness in certain parts of Greece was exceedingly severe.—*Archæol. Græc., Vol. II, p. 407.*—Lycurgus decreed that no man should drink, saving to satisfy thirst, affirming that all drinking, beyond that measure, debilitated the body and the mind. He also decreed that men should return from entertainments, without a torch to show them the way; and if gross drunkenness had not been known, no such law would have been made.—*Xenoph. Lib. de Repub. Lac.*—Solon punished an archon for drunkenness with death.—*Laertius Solone.*—Pittacus, the lawgiver of Mitylene, ordained, that whoever committed a crime, being drunk, should suffer double punishment.—*Laertius Pittaco.*—Romulus punished the use of wine by any woman with death, because it led to adultery, which received a like punishment.—*Plutarch, Numa et Licurg. comp.*—*A. Gell, c. 23.*—*D. Hal., Lib. II, p. 95.*—

Among the Hebrews, drinking was carried to great excess; it was continued from evening until morning. Such riotous meetings were called more recently, in the Greek tongue, *ζόμοι*.—*Jahn's Bib. Arch.*, sect. 143.—The Hebrews used wine to such an extent, as often to produce drunkenness.—*Ibid.*, sect. 144.—A strong young man could scarcely carry Nestor's drinking cup. The heroical cups of the Greeks became enormous, and this is ascribed to the increasing fondness for hard drinking among them.—*Athen.*, *Lib. de vit. contemp.*—After supper, drinking cups of a larger size were introduced.—*Æneis*, I, v. 727.—Nothing can more fully show how important this matter of drinking was accounted by the ancients, than their whole system of propinations or health drinkings.—*Athen*, *lib. V. c. 4.*—At the Lacedæmonian entertainments, every man had a cup for himself, which was instantly replenished as soon as it was empty, by a watchful attendant.—*Ibid.*, *Lib. VI, c. 3.*—More than three hundred and fifty standing festivals, among the Greeks; are enumerated by the author of the *Archæologia*. Those of Bacchus alone, to use the author's own words, were "innumerable."—*Arch. Gr. VI. c. 20.*—Aristotle says, that after the vintage, those present thought it ungrateful to the gods not to get drunk.—*Ethic. ad Michomach. Lib. 3, c. 9.*—Anacharsis, being entertained by Periander of Corinth, demanded the prize for being the first drunk, that being, as he said, the end at which all aim in drinking.—*Arch. Gr. V. II, p. 406.*—At one of Alexander's drinking matches, at the funeral of Calanus, Promachus won the first prize; thirty persons died during this extraordinary effort to please the Mæcnas of drunkards, and six more, shortly after, in their tents.—*Athen*, *Lib. X, c. 10.*—*Ælian*, *Var. Hist.*, *Lib. II, c. 41.*—At Athenian entertainments, there were officers, called *Οφθαλμοι*, eyes, who observed that every guest drank off his "heel-taps," and did his duty.—*Conf. Athen*, *Lib. IX, c. 6. et 7.*—This species of evidence might be easily multiplied beyond the reader's patience.

G.

Opinion of Mons. Macquit on Wine.

"WINE, taken often, to excess," writes Mons. Macquit, (*Dictionnaire de Chymie*, Vol. II, article *Wine*, page 639,) "becomes a true slow poison, the more dangerous, as it is more agreeable, and it is almost unexampled, for an habitual

drinker of wine ever to be corrected. But if we observe more closely the effects of wine on men in general, we shall see that there are, in this respect, very great differences, which depend on the differences of their constitutions and temperaments.

There are some who drink wine habitually, even undiluted, and in a considerable quantity, without perceiving any sensible inconvenience from it, and without its occasioning them any malady, or appearing to shorten their days: but many others destroy their health entirely, and abridge their lives, by the habitual use of a small quantity of wine, even mingled with water. *Though it would be, in all cases, very prudent, and much more safe, for every body to take usually but very little,* this becomes indispensably necessary to those, whose temperament does not naturally accommodate itself to this drink. As the ill effects, and the maladies, produced by a too great use of wine, are gradual and insensible in their progress, *many persons*, and particularly men, who although otherwise sufficiently sober, and attentive to their health, are all their days deceived with regard to this article, take habitually more wine than is good for their temperament, and gradually and imperceptibly ruin their health. It is then important to indicate the symptoms by which we may see that wine is contrary, or becomes contrary to those who use it, in order that they may be on their guard. An individual may be assured, that this liquor is injurious, when, after having taken a moderate quantity of it, the breath assumes a vinous odor; when it occasions some disagreeable risings, and slight head-aches; when, after a greater quantity than usual, it produces stupidity, nausea, and intoxication; finally, when this intoxication is sombre, irritable, quarrelsome, and carried to anger, or to fury. Woe to him in whom wine produces these effects, and who, nevertheless, contracts the habit of drinking a certain quantity, and persists in it, and this is but too common; for this habit is very strong. These imprudent and unfortunate men never fail to perish miserably, by languor, and of a premature death; that is to say, towards the age of fifty years and over. Their most common malady is that of obstructions in the liver, the glands of the mesentery, and the other viscera of the lower stomach; these obstructions occasion almost always an incurable dropsy. Those who digest wine well, do not experience, or experience in a much less sensible manner, the symptoms of which we have just spoken; their intoxication is lively, garrulous, and joyful; they rarely perish by the obstructions and dropsy, of which we have just spoken; but, nevertheless, wine is the more dangerous to them, because, experiencing only its apparently good and agreeable effects, they are yet more liable than others to give themselves up to it,

and to contract the habit of excess in it: the wine drinkers of this second kind live usually a little longer than those of the first; but it is extremely rare that their constitution does not begin to be impaired before the age of sixty; and the inheritance of their old age, (when they attain to it,) is either a cruel gout, or palsy, stupidity, and imbecility, and often all these accumulated evils together. It is very evident, beyond the necessity of confirmation, that the use of *brandy*, *ratafia*, and other spirituous liquors, is yet infinitely more pernicious than that of *wine* itself."

We subjoin the following extracts from the Pennsylvania State Temperance Society's Report for 1831:—

"It is a common error to suppose that the inhabitants of vine countries are temperate, because they drink wine. They are simply less intemperate than their northern neighbors in Europe, and the inhabitants of the United States, because they drink, more generally, a less intoxicating liquor. They are not so much in the enjoyment of a positive blessing, as subject to a bearable evil. Were we to estimate the proportion which they, who, leading an active and laborious life in the open air, take light wines without inconvenience, bear to those who, in the artifices and restrictions of civilized life, are in states of alternate morbid excitement and languor, and whose functions are seldom so nicely adjusted, as to allow with impunity, and without suffering, the stimulation communicated by wine, and the increase of disease, or greater predisposition to it in consequence, we greatly fear, that the last would be found in a large majority. But waving the arguments from analogies, we can appeal directly to facts, to show that wine drinking, even under what have been commonly thought the most favorable circumstances, is attended with all the misfortunes, differing only in degree, which are acknowledged to be brought on by the use of ardent spirit.

"A French physician of reputation, who wrote on hysterical and hypochondriacal maladies, those which are so often supposed to require the cheering influence of wine and analogous liquors, cautions invalids against the use of such, and declares emphatically that nature and common sense both clearly point out water as the only fitting drink. But, from opinions, let us pass on to practice, and see how far the former are confirmed or contradicted by the effects of the latter.

"Peale, in his 'Notes on Italy,' gives the following sketch of a modern Roman tavern, about on a level with an English ale or pot-house, in character and appearance, and, as it would appear, not a whit a more moral or healthy resort.

“The Romans are certainly a sober people; but the lower classes, though they are not afflicted by Irish, Scotch, or American whiskey, Holland gin, or English porter, yet often indulge to excess in the cheap wine of the country. Every body drinks wine, and to offer water to a beggar would be an insult. It is only used occasionally, with lemons, in hot weather. At a late hour in the evening, in many streets, may be heard the noise of Bacchanalian merriment, proceeding from some deep cavernous chamber, which, seen by lamp-light, shows nothing but coarse-plastered walls, a greasy brick pavement, and benches and tables, around which, in the absence of all other comforts, the most miserable enjoy their principal or only meal of the day, and freely circulate the bottle, as a social bond. Besides, on holidays, the wine shops are frequented by groups of men and women, who sometimes exhibit around the door, a noisy and licentious crowd. But wine is not always deemed sufficient, and those, who are disposed to take a walk about sunrise, may every day see persons with little baskets of *aqua vite*, which is swallowed by artificers, between their beds and their workshops.’

“An official return of the number of insane at a celebrated institution (Charenton,) near Paris, and of the causes of the disease of its inmates, places the influence of wine on the health in a new and rather startling point of view. It appears, then, that out of 256 persons received into that hospital, insane from physical causes, during the years 1826, 7 and 8, sixty-four, or one fourth of the entire number, had become so from the abuse of wine (*abus du vin*.) Of these, there were twelve females. On taking the whole number of men insane, as well from physical as from moral causes, we find that one fifth were so from excess in drinking wine. It is not difficult to infer, from such data, the extent of injury to health and morals, following the free and habitual use of wines, by the population of a country in which they are made, and in which they are imagined to be light and pure.”

H.

“Mr. MOWBRAY, who cannot be suspected of any prejudices against public brewers, makes an enumeration of articles mixed up in malt liquors.

“The articles of adulteration used in the public brewery have been occasionally noted in these pages: the following is a

summary or collection of the chief of them:—common salt, bay salt, salt of tartar, sugar, honey, treacle, linseed, cassia, hartshorn shavings, *essentia bina*, (sugar boiled to a thick syrup,) capsicum, ginger, coloring, (boiled sugar,) coriander seed, sundries, (a composition by the brewers' druggists,) grains of paradise, green copperas, slacked lime, tobacco, *cocculus indicus*, opium, and *nux vomica*. The detection of these articles has arisen from various prosecutions.'

"Here we find enumerated some of the most active drugs, true poisons, unless prescribed professionally, with great discernment. Such are *cocculus indicus*, *opium*, and *nux vomica*. Nor are these all: from other sources we learn, that belladonna, or deadly nightshade, cherry-laurel, and henbane, have entered into the composition of porter,—'England's boasted beverage.'

" 'Various substitutes for, or assistants to, the hops,' according to Mowbray, 'wormwood, sweet flag, (*calamus aromaticus*,) hoarhound, green broom, marsh trefoil, buckbean, socotrine aloes, quassia, the Indian bitter bean.'

"We may well imagine the baleful extent to which the art of brewing is carried in England, when we learn, on the authority of a patriotic nobleman, (Lord Teynham,) that at the present moment there is a less consumption of malt, by two thirds, than there was in 1773.

"After adducing these and other facts, bearing on this subject, and adverting to the act by which the beer trade was laid open, Mowbray makes the following remarks:—

" 'Thus a most unwholesome and sickening composition beverage is preferred by a discerning and tasteful public, to genuine and salubrious ale, which no common brewer is encouraged or expected to manufacture. The retail brewers, under the new act, to the extent that I have tasted their commodity, appear to use no noxious ingredients in their ale; salt and sugar, with ginger, perhaps, being their only aids. Their intermediate beer is pleasant and wholesome. But it is asserted, this new scheme is already on the decline. The newspapers of 1828 reported the culture, in Battersea-fields, of two acres of the *lolium temulentum*, bearded darnel, supposed to be for the use of the brewers, perhaps as a cheaper substitute for the Indian berry. Darnel has a stupefying, inebriating, and most dangerous property.

" 'Having last year purchased a small quantity of celebrated Scotch ale, as a specimen, I accidentally drank from the bottom of a bottle, which had been nearly emptied the preceding day. Almost immediately, I felt vertiginous symptoms, afterwards *nausea*, and obstruction in the stomach. These

symptoms continued some time, and I was about to chew some rhubarb, when much eructation, and drinking a small quantity of water relieved me. Doubtless my safety is attributable to the small quantity of the *doctor* which I swallowed. This beer was finely brewed, alive, with a fine head, but it heated and annoyed the stomach, and palled the appetite; in short, it was quite the antipodes to the genuine and generous extract of malt and hops, for which, unfortunately, the great and paramount majority have no partiality.'

"If it be asked whether, supposing the demand for malt liquors to become great in the United States, we should acquire the same morbid taste, and become victims to the frauds of brewers, as the British people have so long been, the answer is ready. Our lovers of malt liquor prize highly English porter. With such a beginning,—so strong a stimulus to the palate,—where would our people end, but in drinking distilled spirits; realizing what a celebrated medical writer* says, immediately after speaking of water as our best drink, that, 'in civilized society, stimulants are accumulated, and tempt us by the temporary pleasure which they communicate; and, when satiated by one kind, we too often have recourse to another, until, at last, health be injured or destroyed.'

"To give medical evidence to show the number and alarming nature of diseases, which follow the excessive use, or even regular full allowance, as it is sometimes called, of malt liquors, would be to adduce nearly all the names of any weight and respectability in the profession. Gout, rheumatism, diseases of the kidneys, obesity, (a dropsy of fat,) asthma, diseases of the heart, dropsy of the chest, apoplexy, and palsy, preceded even by a stupefaction of the faculties of the mind, are among the prominent bodily ills of those who drink freely and habitually of malt liquors."—*Report of Pennsylvania State Temperance Society*, 1831, p. 51.

I.

"CECI rapelle ce qu'on raconte du fameux Chymiste Paracelse: Jusqu'à l'âge de vingt-cinq ans (écrit l'Auteur de sa vie) il ne but que de l'eau; mais lorsqu'il eut pris du goût pour le vin, il ne garda plus aucune mesure. Toutes les personnes, de quelque état qu'elles fussent, lui étoient indifférentes, pour-

* John Armstrong, M. D.

vu qu'elles eussent la même passion que lui. Il se trouvoit souvent avec des gens du peuple, et ne les quittoit qu'après avoir passé une partie de la nuit à boire avec eux. Lorsque, retiré chez lui, il avoit dormi quelques heures, il se levoit en furie, prenoit son épée, et pousoit (encore mal éveillé sans doute) des bottes contre la muraille. Après qu'il avoit ainsi alarmé tout le voisinage, il appela son Secrétaire, qui avoit peine à se garantir de ses fureurs; et lorsqu'il étoit un peu tranquille, il lui dictoit les ouvrages qu'il a composés."

This reminds us of the account of the famous chemist, Paracelsus. Till the age of twenty-five, says his biographer, he drank only water. But when he contracted a taste for wine, he no longer observed any limits. He was often with the lowest of the people, and never left them till he had spent part of the night in drinking with them. Having returned home, and slept some hours, he arose from his bed, and, half awake, seized his sword, and made thrusts, in a great fury, at the walls. After thus disturbing the neighborhood, when somewhat composed, he called his secretary, who had, with difficulty, defended himself from his fury, and dictated to him his works.—*Note on Pliny; Quart. Ed. Paris, 1772. Vol. V, p. 263.*

J.

"DRUNKENNESS appears to be, in some measure, hereditary. We frequently see it descending from parents to children. This may, undoubtedly, often arise from bad example and imitation; but there can be little question, that, in many instances, at least, it exists as a family predisposition."—*McNish's Anat., p. 16.*

³⁵ Appendix, K.

K.

"I own myself a friend to the laying down of rules to ourselves of this sort, and rigidly abiding by them. They may be exclaimed against as stiff; but they are often salutary. Indefinite resolutions of abstemiousness are apt to yield to *extraordinary* occasions; and *extraordinary* occasions to occur perpetually

Whereas, the stricter the rule is, the more tenacious we grow of it; and many a man will abstain, rather than break his rule, who would not easily be brought to exercise the same mortification, from higher motives. Not to mention, that, when our rule is once known, we are provided with an answer to every importunity. There is a difference, no doubt, between convivial intemperance, and that solitary sottishness, which waits neither for company nor invitation. But the one, I am afraid, commonly ends in the other; and this last in the basest degradation to which the faculties and dignity of human nature can be reduced."—*Paley's Moral Philos., Book IV, Ch. 2.*

It is a remarkable fact, that a society was organized, in 1808, in the town of Moreau, State of New York, recognizing the principle of total abstinence from ardent spirits, and adopting a pledge, which society prefixed the preceding passage to its printed constitution.

L.

Instances of persons seized of a sudden with severe fits of the gout, at the celebrating of the feasts of Bacchus, we know, were very common, after a liberal indulgence, and as the custom was, revelling and debauching till midnight. *Ocy-pus* had no sooner laid himself down, drenched in liquor, and his belly well stuffed with meat, but he waked in a sudden and unexpected fit.—*Lucian. Vol. III, p. 670.*

Of all drinks, water is the least flatulent, because the unelastic air lodged in it cannot be extricated by the heat of the body so as to become elastic. But the most flatulent of all drinks are those taken in the act of fermentation; as, for example, the ale, which is close shut up in very strong bottles, and flies out with the greatest force upon opening them; for, by an imprudent use of them, the most severe colic, iliac passion, and cholera morbus, frequently ensue.—*Van Swieten's Commentaries, Vol. VI, p. 93.*

Miserable is the condition of those who daily indulge themselves in these liquors, (fermented,) for a fatal necessity then follows, of repeating them; and, at length, almost the whole system of their vital and animal actions depends upon a repeti-

tion of their drinking. For paleness, and sinking in or looseness of their cheeks, with trembling hands beset with large blood vessels, oblige them to drink again, even without invitation. I have, with great pity, seen a young man, who, being about to get out of bed in a morning, trembled, and had very troublesome palpitations of the heart, being hardly able to move any limb, much less put on his clothes, until he had taken a few ounces of brandy. If this unhappy person attempted at any time, from great necessity, to oppose this custom, he fell into faintings, and was obliged to use it, even against his will. Thus, at length, his limbs being contracted with great dryness, he miserably perished, in the flower of his age, after leading a most calamitous life.—*Ibid.*, Vol. V, p. 323.

BOSTON:

THURSDAY MORNING, APRIL 28, 1836.

A COMFORTABLE DISCOVERY. The last number of the Christian Examiner, a periodical of the highest order of intellect, and of commanding influence in the Christian world, contains an able article, by the Rev. Caleb Stetson, of Medford, better calculated to restore that much abused vice, intemperance, to the fashionable standing it has lost in good society, than any thing that the sophistry of the human mind has ever put upon paper on this subject. After reading it, we were quite ashamed to think what a milksop we had grown, by listening to the advice of Hewitt, Graham, Frost, Tuckerman, Lowell, Channing, Sergeant, and a set of pestilential fellows, who have been going up and down the earth, persuading men to give up their creature comforts. They were fast persuading young men, that to carry off a bottle of Champagne and a quart of Madeira, at a sitting, was not the road to preferment, but Mr Stetson has proved to a T, that to make drunk come with wines and fermentations, is the most genteel thing imaginable, because it is confined to the aristocratic select circles! It is wondrous comfortable to find out, and from a *Reverend* too, what a difference there is in *ethics* and religion, between making drunk come with wine, or making it come with those vulgar poisons, gin, brandy, rum, and mint julep! On the strength of Mr Stetson's new code of morals, it is proposed forthwith to instruct the city watch and the Police Court in the duty of discrimination. When the watchman finds a person with his coat of arms *recumbent* in the streets, he must not pretend to decide that he is drunk, but on what he got drunk. This he can do by smelling his breath. If that says, Madeira, Champagne. least danger or intoxication. When we were in College, the old ones used to tell us always in

the process of sweat it off. o long out of ecipe or not. nd religious ies in select amon and at get another els) and the um and bran- is important olonging the aps Mr Stet- ical scholar) ne practice of e pleasure of reptation at been, not to ar vulgar peo- mperately, are your "select ira and hock, rld of taking a had fairly got e drinking was the most im- of your fanati- pages, a letter Stetson, on the at shall we do? onvinced back at the grocers th license, are our refined *bon* who keep open choice winès! ardently, and fermentations, s of Hudibras: *clined to, mind to."*

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